THIRD
REVISED AND ENLARGED
EDITION

Quaid-e-Azam Jinnah's Correspondence

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Edited by
Syed Sharifuddin Pirzada

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Preface

In a sense, letters are more revealing of the working of the mind of a leader than statements and speeches. Not only are letters usually more specific than statements and speeches; they also address themselves to particular problems, reflecting the writer's reactions to and views on them. Besides, letters enable a reader to compare and contrast the position taken up by two persons in correspondence with each other, and their respective approach on a certain issue and hence provide a better clue to the working of their minds, and to a proper understanding of their deep urges and motivations, their ideas and ideals. Apart from this the correspondence of Quaid-e-Azam M. A. Jinnah with the leaders, the Viceroys and the authorities has historical importance. The first two editions of his correspondence were brought out by the present author in 1943 and 1966. In the foreword to the second edition, Mr. Altaf Hussain, the former Editor of the Dawn stated:

> "In recent years a few books have been published which are in the nature of historical accounts of the struggle for Pakistan; and biographies of the Quaid-e-Azam have also been attempted. In some of the publications the subjective approach of the author has tended to project itself into the narrative; and a satisfactory and objective biography of the Founder of Pakistan still remains to be written. For those who have attempted the task the main difficulty has been availability of full and authentic source material.

Historical accounts of all freedom movements, and particularly of a movement which culminated in the emergence of a sovereign and independent new State—now populated by well over a hundred million people—should be objective and impersonal not only while narrating the sequence of events but also when describing the policy, the personality, the activities and the achievements of the Leader. Before many more years elapse the generation of Pakistanis who lived through, or participated in the Movement and the struggle, will gradually pass from the scene and a new generation take their place. For this younger element a complete and well documented history setting forth the genesis of and the *raison d'etre* for Pakistan is as important as a correct portraiture of the Great Leader who brought the Muslim struggle to a triumphant and resounding conclusion.

Syed Sharifuddin Pirzada has made a significant contribution to a proper understanding of the Quaid-e-Azam by the generations of today and tomorrow by bringing out this new and enlarged compilation of some of the most important correspondence of the Founder of Pakistan. Of the letters published in this volume, perhaps the most revealing are those that were exchanged between the Quaid-e-Azam and the leaders of Hindu India like Mr. Gandhi, Mr. Subhash Chandra Bose, Mr. Jawaharlal Nehru, as also Sir Mirza Ismail and Maulana Abdul Kalam Azad. They bring out the Quaid's straightforward, resolute and at the same time reasonable approach on all questions, and they highlight the opposite characteristics of those who were ranged against him. The latter, it will be seen, responded to the Quaid's sincerity with double-meaning and hypocrisy, and to his straightforward propositions by evasions and not unoften by attempts at outright deception. In his replies to the letters of misguided Muslim 'Nationalists' and similar other people, the Quaid-e-Azam clearly pointed out where they had erred and how they were playing into the hands of those who were attempting to trap Muslims into accepting solutions which would have led to the enslavement of the entire Muslim nation in a so-called united India ruled by the ruthless brute force of a Hindu majority. It is becuase the Quaid remained, to the last, untrapped, that Pakistan today is free.

Not less revealing are his exchanges with the last but one British Viceroy of India, Lord Wavell. The Quaid-e-Azam once told this writer that he had never come across an Englishman 'so slippery as Wavell' and this is clearly borne out by the Jinnah-Wavell correspondence, particularly the Quaid's letter to Wavell dated 31st July 1946, in reply to Wavell's letter of 22nd July."

In this edition, an attempt has been made to include all the important letters the Quaid wrote or received which were not available earlier. Almost all the letters throw some light on political developments in India and on the evolution of his politics. The letters cover a period of three decades—from 1918 to 1948—tell the story of the Quaid's transformation from an ambassador of Hindu-Muslim unity to the champion of Pakistan. The last momentous decade of 1937-47, is more fully covered. The exchanges he had with the British on the one hand and the Hindus on the other during this period show how he came to occupy the unique position.

Now, a word about the presentation of letters in this volume. Instead of putting them in the chronological order, the letters have been reproduced in alphabetical order on and around the leader with whom the Quaid exchanged letters. It is true that in organizing the correspondence in this manner, the reader is made to jump from one period to another as he goes through the volume serially, but the present method has an advantage which more than compensates the little inconvenience caused by doing violence to one's sense of chronology. It facilitate making the correspondence topic or issue—oriented, with all the letters on a certain issue or relating to certain regions or problems grouped together in one place, and the reader is spared the trouble of wading through pages after pages looking out for the reply to a certain letter. This arrangement also enables the reader to have a better insight into the approach of the Quaid as well as of his correspondent in regard to specific issues and episodes discussed in the letters.

In order to enhance the importance of the work, it includes fascimiles of some letters from eminent leaders like Maulana Mohammad Ali, Pandit Motilal Nehru and Subhas Chandra Bose, and of the Quaid's letter to Khawaja Hasan Nizami which is perhaps the only letter bearing the Quaid's signature in Urdu.

For the convenience of the reader, brief biographical notes about the various leaders have been included.

It is hoped that this collection will contribute to a better understanding of the great leader, and the role he played in shaping the history of our times, especially in the creation of Pakistan.

Finally, my thanks are due to Mr Rafique Akhtar for the pains he has taken in the publication of this edition.

Karachi
14*th August* 1977.

SYED SHARIFUDDIN PIRZADA

MOUNT PLEASANT ROAD,
MALABAR HILL.

5th November 1943.

Dear Mr. Sharifuddin,

I have received your letter of the 3rd of November 1943 and I have no objection to your publishing the collection of my correspondence with different Leaders on Indian Political Affairs which has already appeared in the Press from time to time.

Yours Sincerely,

M. A. Jinnah

Syed Sharifuddin, Esq.,
142, Bapukhote Street,
Bombay. 3.

بسم اللہ الرحمن الرحیم

INDIAN
KHILAFAT DELEGATION

Iqbal Manzil
Queens Road
Delhi 16th Jan, 30

My dear Jinnah,

I received your letter of the 7th inst. on the 10th, but have been unable to write back earlier as my eyes have been giving me great trouble & even now that I am writing, I am more than half blind & am disobeying my doctor's orders.

I am sorry that the Liberals & the Congress have parted company so soon, but I am not surprised. As for the Mussalmans

my advice to them is not to close the door to negotiations on government or in any party, to examine every scheme with a view to satisfy themselves that 1) we are really getting freedom, or swaraj, or full responsible government, whether with or without the British connection — by whatever name people call it — and that 2) the Musalmans are getting an adequate & effective share in the Governance of India as defined in the points which you & we formulated last year.

As you are aware, bitter experience of the British, both in India & in Great Britain has driven us in 1927 to the

painful conclusion that they did not mean to give freedom or Swaraj or full responsible government to India, and all leaders we declared Independence to be our goal. We stuck to that at Calcutta last year even when the Congress and the Liberals accepted Dominion Status in the Convention in spite of my solitary opposition and the demurring of Srinivas Iyengar and his party. Nevertheless I was sufficiently impressed by the Viceroy's announcement to believe that a change of heart was at long last taking place, and I was willing to take part, if invited, in the Round Table Conference in order to examine what the British proposed to give us, provided that my community was truly and adequately represented

therein. I refused to go so far as the Congress & Liberal leaders were going at Delhi, & I think I was wiser, for the two have parted company on the 23rd December last, which they should not have done after their agreement on the 2nd November. It now appears that the Congress leaders would participate in the Conference only if the immediate grant of Dominion Status is assured & would not go to press their case for it as they should do, & I fear that the Liberal leaders would go even if they are assured that Dominion Status would not immediately be granted & would accept something less, like Provincial autonomy

INDIAN
KHILAFAT DELEGATION

& Dyarchy in the Central Government.
Such disagreement would have been
unthinkable if both parties had laid
their cards on the table on the 1st Nov.
Now, I am prepared to take part in
any Conference with a view to examine
what is proposed for the nation & what
is proposed for my community. But
while I am not committed to a refusal of
Dominion Status at once, I can not
commit myself to an abhorrence
of Independence either. This is very important.

- I understand that Maulana Ismail Khan, who presided over the Khilafat Conference at Lahore, has informed you that while we have not made the attainment of complete independence our creed like the Congress, we have reiterated that it is still our goal as it was in 1927 and 1928. We therefore do not exclude those who want only Dominion Status, as the Congress must do henceforward. But we do not exclude those either who want independence. For my part I am prepared to accept Dominion Status; but I am not going to make that my goal to be attained "in due course".

The Great War gave us two new words "Defection" & "Camouflage". I attacked the Defection of the Congress last year, but I shall not reconcile myself to the Camouflage either of the Liberals or of the British this year.

For my part I do not close the door of negotiations on any party, official or non-official, Hindu or Muslim. But I would like that door to remain open, if I am invited to enter by it. Do not close it after I have come in & say "You are now committed to the attainment of Dominion Status."

I have placed my views fully & frankly before you & you can communicate them to anyone you like. If the Conference remains open in the sense I have explained I shall gladly take part in it, & if Shanker & you think that his name & mine among those issuing the invitation will serve any useful purpose, I have no objection. But perhaps Ismail is right & it would be better that we should merely be guests & not among the hosts. Kindly show this letter to Shanker as it is too much for me to write another.

With my best wishes for the year

Yours sincerely

Mohamed Ali

1, Hastings Road,

New Delhi, the 7th March, 1938.

Dear Khavja Hasan Nizami,

With reference to our interview regarding your forming and starting Muslim Information Service, I agree with you that there is a great need for such an Agency. And if it is properly managed and conducted I have no doubt it can render very great service to the Mussalmans of India who are at present almost without any Press. Your scheme will play a very important part in the present critical juncture of the political movement of the country in which the Mussalmans must and are destined to play an effective part. Your past experience in the journalistic career is well known and in the management thereof you have displayed great ability. You have stood on all occasion by the vital interests of the Mussalmans. I hope that your new venture will fearlessly and strenously support the policy and the programme of the All-India Muslim League.

I wish you every success in your new venture.

Yours sincerely,

Khavja Hasan Nizami,

E, Road
Jamshedpur
B.N.Ry.
17. 11. 28

Dear Mr. Jinnah,

I must say that at first I felt very much disappointed when I noticed in the papers that the Council of the Muslim League did not come to any decision on the Nehru Report. It is however some solace now to find that the Report was recommended by the Council to the next session of the Muslim League in Calcutta. It is needless to say that we look up to you to give the proper lead to the League.

With regards,
I am
Yours sincerely
Subhas C. Bose

August 2, 1928.

My dear Jinnah,

I do not know if this letter will reach you but I take my chance as it is worth while.

Under separate cover I send you rough proofs of the report of my Committee so far received from the Press. If anything more is received it will be included. Three chapters are still to come, viz. V. Indian States, Chapter VI-other proposals, Chapter VII- Recommendations for the Constitution. The chapter I am sending you are really the most important. I draw your special attention to the facts and figures about the Punjab and Bengal which are dealt with in the body of the report from page 43 and in the appendices A.B.C. These have opened the eyes of both Hindus and Muslims in the two Provinces concerned and there are already signs of a desire on the part of each community to reverse its position in regard to reservation. The resolution of the informal conference I called, set out and discussed at pages 50 et seqr, was signed by the persons whose names you will find at page 26, besides the members of the Committee including Ali Imam and Shuaib. In addition to these many Muslims have since been consulted by one or the other of the signatories to that resolution and a strong volume of opinion has grown in favour of our recommendation against reservation for Muslim majorities. In his resolution moved in the Bengal Council yesterday by Abdur Rahim he wisely dropped both communal electorates and reservation of seats and voted against Fazlul Haq's amendment for separate electorates. Some of the leading Hindus in Bengal are now pleading for reservation of seats under the pretence of helping their Mohamedan brethren but in reality to save themselves from the Muslim avalanche which they think will inevit-

ably descend upon them at the polls if no reservation is made. But the strangest development that has taken place is that of all communities in India the Sikhs are now thinking of having reservation for themselves in the Punjab. They are putting themselves in the same category as the Muslim minority in the U.P. This merely shows the confusion which the bomb shell of actual facts and figures have brought about. I am sorry I cannot send you the maps of the Punjab and Bengal showing the Muslim and Hindu zones in these Provinces at a glance. The idea of these maps occurred to me rather late and they are not yet ready.

I must not omit to mention that Shuaib is now trying to back out of the informal conference resolution. On receipt of a letter from him saying that there was some misunderstanding Tej Bahadur and I went to Patna to have a conference with Ali Imam. The part of the report on this subject is the result of that conference and opinion is daily growing in its favour.

I am sending you the advanced proof so that you may be fully posted up before you land in Bombay. The fate of this report and indeed the whole constitution depends upon the attitude you take in Bombay. I am told your boat is due to reach Bombay on the 24th August and for this reason I have at the request of Sarojini postponed the Lucknow meeting from the 25th to the 28th August. As the session of the Assembly begins from the 4th September it is not possible to delay the All Parties Conference longer. There is a proposal that the various Muslim bodies should meet at Delhi on the 25th and the following days to consider our report. I cannot say if it will materialise. But I beg you to reach Lucknow latest on the 29th morning. I do not think I can profitably add to what I

have said in the report at this stage and will therefore content myself with requesting you to consider the report very carefully. Another request I have to make is that you will not commit yourself against the report without giving me an opportunity of discussing it with you. The report will be issued to the Press and the public on the 10th and I intend soon after to visit a few places in the Punjab to cultivate opinion.

Yours sincerely,

Motilal Nehru

M.A.Jinnah,Esq., M.L.A.
1st Saloon passenger,
P.& O. Outward bound Steamer,
(Due at Aden from Marseilles)
on or about 19th August.

A D E N.



Syed Sharifuddin Pirzada with Quaid-e-Azam Mohammad Ali Jinnah and Mr. M K Gandhi.

MR. ABBAS KHAN

20th November, 1945

My dear Quaid-e-Azam,

I beg to inform you that I have tendered my resignation to His Excellency the Governor on the following grounds.

(1) The period of my pact in the N.W.F P. Coalition Cabinet expires with the life of the present Assembly; which is about to take place and I am now quite free to act as I like;

(2) I believe in the principle and programme of the Muslim League and the ideal of Pakistan for which the Muslim League stands,

(3) It is wrong for any self-respecting Muslim to co-operate with the Congress, which is a Hindu organisation;

(4) I have joined the Muslim League. It has given me immense pleasure to join the Muslim League to serve the Muslim Nation. Henceforth I place myself at the disposal of the only leader of the Muslim Nation, Quaid-e-Azam, and to act in the interest of Musalmans in any way that you may deem proper.

Yours sincerely,

M Abbas

* * *

Peshawar,
November 22, 1945

Dear Mr. Abbas,

I am in receipt of your letter of November 20, and I thank you for it. I note your reasons for having joined the Muslim Leage and that you assure me that you will serve the Muslim Nation. I further thank you for the expression of your confidence and trust in my leadership and I hope that you will paly full part in the organisation in a spirit of selfless service, in the interest of the Muslim India and for the achievement of our goal of Pakistan.

Yours sincerely,

M. A. Jinnah

SYED ABDUL AZIZ

Hyderabad
24th September, 1941.

My dear Mr. Jinnah,

A line to say how you are will be most welcome. You were not quite fit and strong recently and hence this anxious enquiries about your health.

Where is the recent League session likely to be held at Calcutta preferably in December? It will do immense good to Fazlul Haque.

With kindest regards to you and Miss Jinnah

Your very sincerely

Syed Abdul Aziz

* * *

26th September, 1941.

My dear Aziz,

Many thanks for your letter of the 24th inst. and I am glad to inform you that I am quite alright now.

As regards the next League Sessions your suggestion is worth consideration and we are thinking in the same direction.

Hoping you are well, with kind regards.

Yours sincerely
M. A. Jinnah.

* * *

Hyderabad
24th October, 1942.

My dear Mr. Jinnah,

You lately asked me whether eating or selling of pork was penal offence here, there is no law or prohibition about it but the sacrifice of cow during Bakr Eid is forbidden out of regard for the sentiments of Hindus.

H. E. H. is anxiously awaiting your draft and has twice made enquiries from me about it We also think that while the matter is fresh in your mind the draft may be recasted now for your are likely to be more busy later.

With kindest regards.

Yours sincerely,

Syed Abdul Aziz

"Nepean House"
Nepean Road
Bombay.
10th September, 1944.

My dear Mr. Jinnah,

Today being the 21st Ramazan, which has a special importance and which you, with the rest of Muslims, are observing I am sending for you and Miss Jinnah a few dishes of "Aftar" prepared in Patna style by my cook who once felt highly flattered and proud when you expressed your appreciation of some of his dishes during your stay with me at Patna in December 1938.

I am still ill but have been able to fast today. My condition is almost unchanged since you saw me last.

I intend to return to Patna about the end of next month. People there are pressing me to do so.

I am, with the rest of India, eagerly looking forward to hear satisfactory result of the momentous talks between you and Mr. Gandhi. No two persons of eminence are fitter than, or as fit as, you and Mr. Gandhi to solve the political problems which have so far defied a settlement. It is impossible to satisfy every one or every group but if an agreement is reached between you and Mr. Gandhi, at least, on the major issues more than half the battle would be won for the freedom of India and all that is good and practicable for it.

I pray for your continued health and vigour and success of the task in which you are engaged.

With best wishes.

Yours Sincerely.
Syed Abdul Aziz

* * *

11th September, 1944

Dear Mr. Aziz,

Many thanks for your very kind thought in sending me "Aftar". It was very nice indeed, and I once more express my appreciation of the skill of your cook in preparing these dishes.

I am exteremly sorry to hear that you are still ill. I would have come to see you, but you know since my return from Northern India I was laid up, and now I am very busy, being engaged in conversations with Mr. Gandhi. Thank you for your good wishes. As you are here till the end of next month, I shall take an early opportunity, as soon as I am free, to call on you. In the meantime I sincerely pray that you may get better and fully recover from your illness.

Yours sincerely,
M. A. Jinnah.

Nepeon House, Nepeon Road,
Bombay, 26th December 1944.

My dear Mr. Jinnah,

I am still very ill and suffer from disabilities which have made me unfit to take part or interest in any affairs. My physical pain, though intense, pales before my mental agony which arises from the fact that I am leading a useless and inactive life. Death is far preferable to this miserable existence, but I am helpless. I can kill neither myself nor the disease. I have not improved since you saw me last about two months ago but my physicians continue to give assurances that I would get well.

Inspite of my sufferings I desire to express my views on a question which is not only uppermost in your mind and in the minds of many others but is one in which you are more deeply absorbed than any individual or group in the country. It has caused you infinitely greater anxiety, embarrassment and annoyance than to any one else.

There are two prayers which I often offer. First that you may live to be, at least, a centenarian in good health, and secondly, that the chief aim of the Muslims under the banner of the Muslim League may be achieved in your life time. I, however, always ask, in common with many Muslims, the terrible question, what will happen when you have completed the span of your life, though, by grace of God, it is sure to be a very long one.

It is very painful for me to say and may be depressing and disgusting for you to hear that I have come to believe that Pakistan is most unlikely to be attained under prevailing conditions in your time though you have brought it nearer the grasp. Nor is it at all certain that Muslims, as they are or even in a little more advanced state of unity, solidarity and resourcefulness, will be able to take advantage of the new status and exercise their sovereignty with wisdom and sacrifice unless their leaders are different from what they are now or unless another Jinnah is born which happy and fortunate event is not likely to take place for, at least, fifty years to come. Some Muslims will be coaxed, some will be coerced to accept the domination of the Hindus or the British or both, and some will surrender their independence and good sense to serve their selfish ends. The degeneracy of the Muslims will, I fear, be quickened by the demoralising effect of the present form of democracy. Self-seekers will be prominent and will indulge in power politics even at the ruinous cost of their community. Worst kind of partnership, personal jealousy, and internal conflicts will arise and there will be general disintegration in the nation. I rejoice at the solidarity and public spirit of the Muslims which fortunately are strong at present but they are not strong enough to overcome or prevent the evils that will surround and suffocate them in your absence. There will always be, in future, as there are now, some very able, sincere and selfless Muslims either as leaders or followers but they will be swamped and swept off as they will neither have influential Press, nor adequate funds, nor sufficient number of workers devoted to the cause. If we become much better organised and permanently united on a principle, and prepared to work harder and make

greater sacrifice things would be different, but the prospect of this consumation in near future seems to be poor. You may perhaps say that I have drawn a very gloomy picture of Muslims and have become a victim of pessimism. It is true that I am a pessimist but I am so as regards the present and near future. I am an optimist about their position in the long run. They are destined to be a leading nation.

I therefore suggest a course which seems worthy of your consideration in order that the Muslims may immediately get the benefiit of your labour, foresight and statesmanship before they begin to slip down the comparative peak on which you have placed them and lose the fruits of the efforts and sacrifices they have made under your guidance and inspiration. My suggestion, if it could be given effect, will, I think add considerably to their strength and opportunities to advance the interest of the Muslims and serve the country generally without abandoning their ultimate goal of absolute independence in the form of Pakistan or in any other shape. I suggest the exploration of the following possibilities:-

1. To form coalition governments both in the provinces and at the centre between the League and the Congress, provided, in the Central Government equality in the number of—members between the Muslims and the Hindus is secured after alloting a certain percentage of representation to Sikhs, Christians and Parsis.

2. People of the scheduied castes should be considered and counted as Hindus. They are in fact so and are claimed and recognised as such by the caste Hindus and the Congress.

3. The first Ministry at the centre should have a Hindu as the Prime Minister with equal number of Hindu and Muslim Ministers for three years. The second Ministry for a similar period should be formed with a Muslim Prime Minister and equal number of Hindus and Muslims in the cabinet. That the League and the Congress Government at the centre should remain in power for the first and the second period stated above during which no motion of non-confidence should be moved or if moved and passed be made effective.

4. That this arrangement of joint centre and coalition government will last for 6 years in all after which the Muslims and the Hindus will have the option to review the situation and either continue this 6 years pact or make another settlement or separate by Muslims having the Pakistan established on the terms to be determied now.

6. As soon as the settlement on the line indicated above is made, the League and the Congress unitedly will demand the release of political prisoners except those who have been found guilty of heinous crime.

6. The League and the Congress will also demand, and if given, accept the Dominion Status for India with powers of secession from Britain.

7. Pending the grant of Dominion Status which should be established after the War is over, as soon as possible, the League and the Congress should frame a constitution for the whole of British India and also for Pakistan and Hindustan in case the separation is decided upon by the Muslims or the Hindus. The constitution should include the terms of the treaty which will have to be made with the British and also perhaps with the Indian States in view of the needs of the defence, the trade and commerce and the International situation. Provision will have to be made to safeguard legitimate interests of the British for such period as may be considered fair and practicable.

8. A settlement on the lines I have suggested may not be envisaged with great hopes, but it is possible that the Congress may realise its folly and unfairness and some of its obstinate and most influential leaders may be persuaded in their own interest to meet the just demands of the Muslims, and the British also may give proof of their good intention to wlcome a settlement between Hindus and Muslims and readily declare the Independence of India in the form of a Dominion regarding which they have pledged themselves repeatedly.

9. To make the pact acceptable to the British they will have to be assured that full and real help will be given to War efforts by Coalition Governments.

Neither you nor I would ever have supported the scheme and demand of Pakistan if there were an alternative better than, or. as good as, partition calculated to ensure peace, progress and freedom of all communities and advantage to whole of India. But not only the vast bulk of politically minded Hindus and their entire Press have become victims of prejudice or Ramraj hallucination and have allowed themselves to be swept off their feet by waves of false sentimentalism but even the British or the Government of India and Anglo Indian Press are either opposed to or lukewarm regarding Muslim demand in spite of their knowledge and admission in respect of the havoc played by the Congress and genuinness and reasonableness of Muslims fear of permanent rule by a communal party.

Tragic truth is that right has often to surrender to might. The British would rather yield to Congress than to League not because of former's moral or soul force but because of its material strength, power and resources. Indian Governments would, with impunity and readiness,punish a Muslim political offender but—would shrink from doing so in the case of a Hindu for similar offence. If the League had done what the Congress has been and is doing the former would have been an ana-thema and a completely crushed body. The British seem to act up to the adage, though worn out and morally unsupportable, that one may steal a horse but the other may not even look over the gate.

One view may be that by seeking or making a compromise on some such terms as I have proposed the ideal—and incentive of the Muslims for organising, unifying and strengthening themselves to gain freedom will be virtually destroyed. The reply is that the goal will not be abandoned and a temporary settlement at this stage will not—only improve

the position of the Muslims but will lead to and facilitate either the elimination of British and Hindu domination and create a new United India in which there will be equal opportunities and freedom to all classes of people for progress and prosperity with their fundamental civil and religious rights secured, or to the early establishment of Pakistan.

The difficulties of securing Pakistan, though it is good for all, are great at present but they will be much greater later not only by our own weakness and shortcomings but also by the acts and attitude of the British and the Hindus.

The British will do nothing under the existing circumstances. It is, however, feared, perhaps, not without foundation, that they might yield to Congress in some from at the expense of the Muslims regardless of their claims and the great and remarkable contribution made by them to war efforts. But it is highly improbable that the British will do so. They will not make a settlement with only one party-either the Muslims or the Hindus--and give up their present happy and advantageous position. Nor are the British likely to antagonise and exasperate the Muslims by letting them down when the latter have given enormous help to the best of their power in preventing fresh enslavement of India by a new power and in saving the freedom of England which was seriously imperilled. They cannot ignore the fact that Muslims have become a power to be reckoned with.

Without meaning slightest disparagement to Sapru Committee I do not think any practical and acceptable solution of the problems that confront us will emerge from it. League alone with the wisdom, sobriety, adn fairness of its greatest leader—yourself-can produce a practical solution—temporary or permanent —of India's political problem.

I need not apologise for troubling you with this long letter written in public interest under the belief and knowledge that you welcome suggestion from an old coworker and friend.

I was intending to leave for Patna by the end of this month but the nature of my complaint neccssitates avoidence of intense cold weather which will be prevailing in Patna till the end of January. I shall therefore arrive there in the first or second week of February.

I am shifting from here to a friend's house on 30th December and will remain there for a few weeks I shall send you my new address, later.

I hope you are quite fit.

With kind regards,

Yours sincerely,
Abdul Aziz.

ANNEXURE "A"

Sital Nivas, Walkeshwar,
Bombay,
19th January, 1945.

My dear Mahmud,

Since your release from detention there were reports of your illness which were disquieting for your friends of whom I am one of the oldest. Though you and I have differed in Politics and your field and nature of public activities have been different in many respects from mine our affectionate regard for each other has happily remained unaffected.

I am very glad that your health is improving under the treatment you have adopted, but you also need rest and recreation. You must not relax your efforts to recover fully or participate actively in such public affairs as may retard the progress you are making.

Since, however, during your stay at Sevagaram you can, I presume, freely contact Mr. Gandhi who is fond of you, I cannot restrain myself from asking you to take up the question of Hindu-Mulim unity with him and concentrate on it your attention exclusively and strive with all your energy and resources for a settlement between the League and the Congress by convincing Mr. Gandhi on certain points urged by Mr. Jinnah, provided, of course, you agree with what I am suggesting later in this letter. You, I know, in common with many other sincere and farsighted well wishers of India, realise the transcendent imporantce of Hindu-Muslim problem and the urgency and prudence of solving it without any further delay.

All eyes were focussed on Gandhi-Jinnah talks held in September last and those who expected, not without reason, that the confabulations of the two greatest leaders will yield satisfactory result were intensely disappointed. I was one of the optimists but the failure of the national negotiations for the time being has not transformed me into a pessimist especially when both Mr. Jinnah and Mr. Gandhi have publicly declared that the breakdown was not the final end of their effort. It was an adjournment sine-die. Almost all sections of the people are filled with anxiety and many of them with dismay and despair by the ever-widening gulf between the Hindus and the Muslims and the delay in reaching an agreement between the League and the Congress over questions which cannot be postponed indefinitely without danger and increased complexities. The problems are difficult but they do not defy a solution. It is reassuring that the only two persons who can resolve the differences and deliver the goods have not ceased to be perturbed by the present situation and intend to meet again to tackle it. Mr. Jinnah, as reported in the press, is prepared to go to Mr. Gandhi anywhere he may fix for this noble cause. They can make a fresh approach to the questions with the advantage of the clarification and elaboration made of certain important points in their recent talks.

It seems to me as it does to many others that the break-down was due not so much to the disagreement over the question of Pakistan, since the principle of division is

accepted by Mr. Gandhi, as to his inability to describe, with a view to a compromise even on a temporary basis, a type of interim provisional government at the centre which will be free from elements of communal domination. Still more unfortunate was his persistent proposal of immediate grant of independence to India treating it as a single national unit and provisional government to be of Federal character responsible to the Legislature in which Hindus being 75% will form an overwhelming majority regardless of the distrust and opposition of Muslims.

Such a government is to be invested with immense power and choice,

(a) to frame the constitution

(b) to set up a commission to demarcate contiguous districts for Pakistan.

(c) to set up a Board to deal with the vital questions of Foreign Affairs, Treaties, Defence, Commerce, Communications, and Customs.

Could such a one sided provisional government be accepted by Mr. Jinnah, or the Muslims, or anyone representing them unless he ignored the realities and ceased to be practical? Let us, to realise the fact that Hindus do no trust the Muslims any more than the latter trust the former, reverse the position and propose for the centre a government calling it national with the Muslim majority in the Cabinet which will be responsible to the Legislature composed of 75% Muslim members and this government to have all the powers indicated by Mr. Gandhi. Can anyone doubt that such a scheme has to be only described to be rejected totally by the Hindus? It is a greatfpity that repeated requests made by Mr. Jinnah to Mr. Gandhi for stating the composition of a provisional government, the way of making it, its power and responsibility and other elements, resulted in repetition of what is envisaged in the fateful resolution of August 1942.

A settlement may, perhaps, be facilitated at the next Gandhi-Jinnah meeting, if held, I hope sooner than later, firstly, by avoiding discussion on two nation theory, and secondly, abandoning the demand for formal withdrawal of Jagat Narayan Lal's resolution adopted by All India Congress Committee, and 1942 August Resolution passed by the same Committee, and thirdly, by accepting Mr. Gandhi's contention and claim regarding his negotiation in personal capacity.

As for the first it is unnecessary for Mr. Jinnah to claim nationhood for the Muslims if it upsets Mr. Gandhi, who may on reflection realise the futility of denying it when it is a fact which is admitted in various quarters by non-Muslims also that Muslims are a distinct and separate people from Hindus otherwise the problems which confront us would not have arisen. Secondly, on a settlement being made between the Congress and the League contentious portions of the two resolutions referred to above virtually and automatically becomes negatived and nullified.

Regarding the third point, so far as the procedure is concerned Mr. Jinnah is right in drawing attention of Mr. Gandhi to the practice and necessity of negotiating a settlement with an authority from the contending parties but Mr. Jinnah will, as he did on the last occasion, waive the formality and proceed with the business or let both of them try to reach an agreement in their individual capacity. No one will be misled by this for we all know that both possess extraordinary powers and influence to get the agreement arrived at between them accepted by their respective parties. I can confer with Mr. Jinnah, if necessary, and I am almost sure that he will agree with me on these points.

Some of the things which are transparently clear are:—

(1) That the scheme of independence which has come to be termed "Pakistan" has sunk in the minds of Muslims and nothing can persuade them to abandon it at the peril of being dominated and exploited permanently, as they believe, by a non-Muslim party or parties, except, probably, the success of agreed suitable joint centre which should be experimented from now to obivate the necessity of separation.

(2) That the Muslims will not fight the British to secure National Government of Congress conception so far promulgated but they will fight either singly, if forced, to attain freedom by establishing Pakistan or jointly, in unbounded preference, with the Congress on a compromise to create Soveieign states in certain areas for Muslims and in another areas for Hindus.

(3) That the colossal losses and humiliation of India will continue until a settlement is made and that no price is paid to Muslims in accepting the fundamental principle of Pakistan when they want no more freedom and status for themselves than for Hindus with a guarantee to give reasonable satisfaction to all important sections of the poeple. Even if in the opinion of some from sentimental point of view any sacrifice is involved it would never be too great considering the enormous advantages which will accrue to both by separation calculated to promote with certainty neighbourly and friendly relation and prospects of increasing cordiality and cooperation with non-Muslims in many important matters of common concern.

(4) That it is a delusion to believe that the British either of their own accord or influenced by some foreign countries or overawed by Congress will not only surrender their present advantageous position but will also attempt to coerce Muslims to sacrifice their rights and abandon their just demands in deference to the wishes of the Congress.

(5) To make the pact, if made between the Congress and the League, acceptable to the British an assurance will have to be given by the contracting parties that full and real help will be given to war efforts.

My suggestion, therefore, is that endeavours may be made to reach an agreement as follows:-

(a) To form coalition Governments both in the provinces and at the centre between the League and the Congress with equality in number of Hindu and Muslim members of the central cabinet after allotting a certain percentage of representation to Sikhs, Christians and Paris in the said cabinet, but Scheduled Castes will be treated and counted as Hindus for they are in fact so and are claimed and recognised as such by caste Hindus and Congress.

(b) That the first Ministry composed exclusively of Indians at the Centre should have a Hindu Prime Minister with equal number of Hindu and Muslim Ministers subject to the provision for three important minorities as stated in (a) for a period of three years, and the second ministry for a similar period should be formed with a Muslim Prime Minister subject to the provisions stated above.

(c) That the coalition Government at the centre should remain in power for the first and second period stated above during which no motion of non-confidence should be moved or if moved and passed be made effective.

(d) That this arrangement of joint central government will last for six years in all after which the Muslims and the Hindus and others will have the option to review the situation and either continue this six years pact or make another settlement or separate by Muslims having the Pakistan established on the details to be discussed and determined later without prejudice to the scheme of Pakistan and accepting its principle now.

(e) As soon as the settlement on the line indicated above is made the League and the Congress will unitedly demand the release of political prisoners and adopt such common course as may be decided upon by the Muslims or the Hindus.

A six years pact is suggested in view of the time that it may take for the new constitution to be framed fully in all its apsects and other things to get ready for free India to function under a new government by Indians. If every thing got ready in shorter period the change in the governance of India can take place quicker. If my proposal outlined above could be accepted even with such modifications as Mr. Gandhi and Mr. Jinnah may make no change in the present constitution will be necessitated except to provide for replacement of European members of the Central Cabinet if suitable Indians of ten years administrative experience could not be found to satisfy the existing rule.

No country can often produce two such remarkable contemporaries as Mr. Gandhi and Mr. Jinnah who I am sure will not rest till they have brought about unity among the various sections of the people not only for political purposes but also for social happiness which is gradually disappearing. Mr. Ghandhi's life long mission to bring about unity between the Hindus and the Muslims has not, with all his goodwill and endeavours, achieved success in the least so far. The tragic truth is that the situation in many important respects has tremendously deteriorated and the disunity between the Muslims and the Hindus, bitterness, antagonism, misunderstanding and distrust, are far greater than ever before, and the relation threatens to get even worse if the prevailing conditions continued long.

Mr. Gandhi with his multitudinous virtues and exceptional qualities of courage, power of endurance, sense of sacrifice, unprecedented hold over the vast masses of the Hindus and extraordinary influence with their classes can easily make a settlement with the Muslims without running any risk of incurring unpopularity with his people or defying it once convinced that he was doing the right thing to terminate the present disastrous disputes.

I have moved in this Hindu-Muslim matter inspite of my physical sufferings due to prolonged illness, for three reasons. First is my inner urge caused by the gravity of the situation and the importance I have always attached to Hindu-Muslim unity. Second reason is that in the course of my conversation on this all absorbing subject with Mrs. Serojini Naidu, who kindly called to see me as I am ill both during Gandhi-Jinnah talks and after they were over, she asked me repeatedly to convey my views to Mr. Gandhi who welcomes suggestions on perplexing problems. I told her that I was not fit to take active interest in public affairs and was not agreeable to communicate my views for what they may be worth either directly to Mr. Gandhi or through the press. I, however, promised conditionally to make my proposals in a private letter to her when she ofiered to discuss them personally with Mr. Gandhi. I could not, I regret, write to her particularly because she is for sometime lately touring about to keep public engagements. And, thirdly, no one now could be a better medium than yourself since you are at Sevagaram and as anxious for a settlement between the Congress and the League as anyone else.

My proposals contained in this letter have been made purely in my individual capacity without any authority or knowledge of Mr. Jinnah or any one on behalf of the League. I ceased, by resigning, to be a member of the League since I accepted office in the Executive Council of H.E.H. The Nizam in the beginning of 1940. I retired from my service in April last owing to my ill health and have not been able to take part in public matters. My physical pain, though intense, pales before my mental agony which arises from the fact that I am leading useless and inactive life. It will, therefore, apart from other considerations, be a great solace to me if I could through your good offices and public spirit get a favourable response from Mr. Gandhi before whom you may place my letter.

If I could know Mr. Gandhi's reaction to my proposals and receive any message that he may deem proper to send to me I can discuss it in greatest confidence with Mr. Jinnah who occassionally comes to see me owing to my illness.

With kindest regards,

Yours very sincerely,

Syed Abdul Aziz

ANNEXURE "B"

Private

Sevagram Wardha,
21st January, 1945

My dear Aziz,

Many thanks for your kind letter which I received yesterday. I wrote equally a long reply but on second thought I propose to tackle the main point in your letter. We generally lose sight of the main points in arguments.

I am as keen on Hindu-Muslim settlement as you or any body can possibly be. I am staying here to do whatever I can towards that settlement.

In November last I discussed the same point which is the main point of your letter of the 19th instant, with Gandhiji and got the same reply from him which I got again yesterday.

Without entering into argument with you I wish to say that Gandhiji will be always willing to settle on the basis proposed by you, viz. that interim Government composed of an equal number of Muslims and Hindus be formed after providing for other claims. That I think is the gist of your letter and the reply to it does not require any further elucidation. If this is agreed to the main stumbling block is removed then the other points of your letter remain a mere matter of discussion and can be discused between Mr. Jinnah and Gandhiji and a solution satisfactory to both can be found.

All this of course without any prejudice to Pakistan proposal.

I have shown your letter to Gnadhiji and he has seen this reply too. I have his blessing in this matter. This means a great deal for those who know him

If you wish to write again please do so. Kindly treat this letter as strictly private.

If nothing comes off this attempt even then you may kindly send me a line by post to say that the matter be regarded as dropped. Hoping you are doing well. Dr. Sharma I understand has postponed his visit to Bombay till the 10th February.

P.S. I may add there is no mental reservation in this matter. It is wholehearted.

Yours very sincerely,

Syed Mahmud.

* * *

Sital Nivas, Walkeshwar.
Bombay
3rd February, 1945.

My dear Mahmud

On 22nd January I received your letter of 21st in reply to mine of 19th January. I thank you very much for it I am sorry about the delay in acknowledging and answering it.

I am bedridden in agonising pain which is almost constant. I voluntarily subjected myself to a great strain in writing to you a long letter which I thought might have the effect of producing a fresh opportunity for Mr. Gandhi and Mr. Jinnah to have another talk with greater chances of success in solving Hindu-Muslim problem. But I regret I am unable to pursue the subject in the present state of my body and mind. Nor can I be of any use for it sees that Mr. Jinnah would not move in the matter unless an authorized and accredited Hindu leader of the Congress commenced the negotiation.

I, however, believe that the prospect of a settlement acceptable both to the League and the Congress is considerably enhanced by Mr. Gnadhi's whole-hearted support, though expressed in the form of a blessing as reported by you, to some of my main proposals. But who is to take the initiative with an authority? I can do no more than pray for an early solution of the problem.

I hope you are getting better steadily.

Yours truly,
Syed Abdul Aziz.

* * *

Mount Pleasant Road,
Malabar Hill
Bombay.
1st February, 1945.

My dear Abdul Aziz,

I am in receipt of your letter of January 23rd, enclosing a copy of the correspondence that has passed between you and Dr. Syed Mahmud, and I have also received your letter of January 31st reminding me that you are waiting for a reply. I was not able to attend to the matter, as I have not been well, but I am glad to say that I am now much better.

I regret that you should have adopted this course without giving me any previous information about it. While I do not for a single moment doubt your good intentions, I gather that you have been misled by Mrs. Naidu, and had you been in close touch with the policy of the All-India Muslim League, I am sure you would not have followed the course, which is opposed to our declared policy that we cannot have anything to do with any Congressite Muslim who is in the opponents' camp and has done his very worst and is still doing it against our cause. We consider these people, without mincing words, as traitors, I have made my position repeatedly clear, that I cannot open negotiations with anyone except an authorised, accredited Hindu leader of the Congress. I am really surprised when you ask if there is any foundation for the rumour regarding Liaquat Ali—Desai negotiations. Evidently you have not read Nawabzada Liaquat Ali's denial and the statement that was issued by me a few days ago, which is probably due to the fact that you do not read newspapers regularly, as you told me the other day. Please do not misunderstand me, but I can quite understand your state of mind, as you have now for a long time been stricken by this ailment of yours and almost bedridden, and I am afraid you have not been able to keep in touch with the developments that have taken place and are taking place.

Thanking you for your kind enquiries about my health.

Yours sincerely,
M. A. Jinnah

MOULANA ABDUL HAMID KHAN BHASHANI

Ghagmari
Fakirganj P.O.
DT Goalpara (Assam)

Dear Mr. Jinnah

You may remember that in 1937 when I met you at Lucknow you very kindly promised to visit Assam when it situated your convenience. You were good enough to repeat the promise when I saw you in Bombay in 1938. You have visited all the provinces except Assam. If we get two months notice, we shall be ready to organise All India session of the League in Assam. If you propose to hold the League session alsewhere we should like to hold Assam Pakistan Conference in this province whichwe expect you to grace by your presence. I shall be grateful if you would please let me know when you can conveniently visit this province?

Praying to Allah for your continued good health.

Yours Sincerely,
Abdul Hamid Khan

* * *

10 Aurangzeb Road,
New Delhi.
8th December, 1941.

Dear Moulana Abdul Hamid Khan,

Many thanks for your letter. I am very thankful to you that you people will be ready to orgnise and welcome the sessions of the All-India Muslim League in Assam. I am inclined to think that it is high time that the sessions of the League should be held in Assam. I will finally let you know within a very short time; and as you require two months' notice there is time. In the meantime please let me know what should be the time you suggest, bearing in mind that usually we hold the sessions during the Easter Holidays and also the place that you propose.

If it is decided upon that the League sessions should be held in Assam, then the question of Assam Provincial Conference will not arise.

Thanking you again,

Yours sincerely

Jinnah.

Hamidabad
Fakirgunj P.O.
Goalpara DT (Assam.)
15th December, 1941.

Dear Mr. Jinnah,

Many thanks for your kind letter and your readiness and inclination to hold the League session in Assam. Easter is quite unsuitable to us, as we shall be having rains in those days. It is impossible to hold the session once rains set in.

As regards the place Hamidabad (Ghagmari)—a village is the only place where we can hold the session. It is in Goalpara District,which is bordering on the Bengal districts of Rungpur Bogra and Mymensing. Raja Sahib of Mohmudabad presided over the Assam Provincial Muslim League Conference there and he knows the place. Holding the All India League Session in a village will be a unique thing in the history of the Muslim League but I must tell you beforehand that we shall not be able to provide amentities to which our leaders from towns are accustomed. They should be prepared to bear the discomforts of a village life for three days—the life which our masses live all the year round.

Yours Sincerely

Abdul Hamid Khan.

* * *

Assam Provincial Muslim League,
Divisional Office,
Gauhati.
11th December, 1944.

Dear Quaid-e-Azam,

Hope and pray to Allah that you are doing well in all respects. I am glad to learn that the All India Session is going to be held at Lahore. Here in Assam work of the Muslim League is progressing satisfactorily by the grace of Allah.

But it is of great regret that the problem of landless Muslim has taken a serious turn recently due to the antagonistic attitude of honourable Sir Syed Mohd. Saadullah in the matter. The congressites have been making all possible efforts to stop Pakistan by all means. The recent policy laid down by the Saddullah govt. with direct all landless people immediately The figures so long furnished by the Assam govt. to the Central Govt. is all bogus as baseless no law has yet been settled with the landless. All these are being sided by Sir Saadullah. The more strange and regretable matter is that Sir Saadulah did not exercise his vote in favour of any candidate in the last bye election of the Central Assembly though he was present at the polling station. More over there are ample credence that he has antanogised the League—nominee in this election.

I am working sincerely and hope and crave for your good wishes for our success.

Yours Sincerely,

Abdul Hamid Khan
(President, Assam Provincial
Muslim League).

Bombay,
26th December, 1944.

Dear Mr. Abdul Hamid Khan,

I am in receipt of your letter dated December 11th, and I thank you for all the information you have furnished me.

Yours sincerely,
M. A. Jinnah.

* * *

Divisional Muslim League Office,
Gauhati.
20th December. 1644.

Dear Qaid-e-Azam,

Arrangements are being made to hold the Assam Provincial Muslim League Conference at Nowgong towards the end of January.Land settlement problem is becoming very serious and acute. At this juncture we need the advice and guidance of a man of Nawabzada Liaqat Ali Khan's position and experience to guide us and advice us after acqauinting himself with all the facts. Government is apathetic. We are proposng Nawabzada Liaquat Ali Khan as the President of our Provincial Conference. Would you kindly arrange that Nawabzada be available to us at this critical time.

It has been keen desire of the people of Assam that you should pay them a visit. May we expect you to grace the Conference with your presence.

Yours Sincerely,
Abdul Hamid Khan
President Assam Provincial
Muslim League.

* * *

Bombay.
30th December, 1944.

Dear Mr. Abdul Hamid Khan.

I am in receipt of your letter of December 20th, and I am sorry to say that owing to previous commitments it is not possible for me to come to Assam to attend your Provincial Muslim League Conference.

As regards your approaching Nawabzada Liaquat Ali Khan, you must get in touch with him direct. If is not possible for me to arrange his movements from here.

Yours Sincerely,
M. A. Jinnah.

Barpeta District Muslim League
Office: Pakistan Road,
Barpeta. (Kamrup)
March 6, 1945.

My dear Quaid-e-Azam,

Through the Press, something of the plight of the Muslim immigrants in the Koimari Reserve, of the Barpeta Sub-Division must have reached you. I am addressing vou today, with the express purpose of informing you in detail about the tragic state of affairs in which the Muslims of this sub-division in particular and the province in general, have to exist. I hope you will give this problem due thought and consideration and guide us, poor Muslims in this province, with your ever unfailing knowledge and wisdom.

As regards the recent shooting incident which took place in the Koimari reserve on the sixth of February 1945, I may be permitted to say a few words about the reserve itself. This reserve is situated at a distance of about twelve miles from Barpeta town and has an area of about 18,000 Bighas. There are only about 2300 cattle heads there and calculating at the rates fixed by the Government these cattle require an area of about 8,000 Bighas. The local officers who were empowered by the Government to proceed with settlement by an order passed during about the middle of February 1944. had found about 10,000 Bighas which could be thrown open for settlement. Allured by the prospect of getting lands and driven by erosions some landless immigrants (745 families) came to this particular reserve about four months back and started cultivation there. They erected some huts also The graziers, being Hindus, sent a telegram to the Deputy Commissioner, it appears, about the end of January 1945, holding out fears that an immediate breach of peace was likely to occur. The Deputy Commissioner instructed the sub-Deputy Collector to proceed to the Reserve.He went there on February 3 and was accompanied by the Officer in charge Barpeta Police Station. Some huts were being constructed when the S.D.C. reached the spot. He got six or seven huts demolished,and told the immigrants that there was no possibility of any land being granted to them there.Some of the immigrantspartly throughfear and partly due to a feeling of resigning to the will of God, gave him an assurance that they would vacate the reserve within seven days. This undertaking was in writing. A section of armed police, consisting of six constables and one Havildar, was left there on the spot. Only three days had elapsed since this incident that the police constables asked one Darogh Ali to vacate his house immediately. He was telling the constables that seven days time had been allowed to them and that they would clear off during that period. Then one constable rushed inside the hut and dragged the wife of Darogh Ali. Darogh Ali naturally raised alarm and called for help. His cousin Cheeku came to his rescue and became very much excited to see a constable dragging his brother's wife.A scuffle followed,in which a constable got a minor injury. The police got enraged and opened fire upon these two innocent people. They suffered grievous injuries and were removed to Hospital. The police also retired to the police station on the same day. Both sides lodged complaints and on the 8th proceeded a Magistrate to the Spot to hold a judicial inquiry. The officer in-charge of the Barpeta Police Station also accompanied him. Unable to collect the frightened people. the Magistrate played a nasty trick. It was given out that the Magistrate had come to apportion

land to the landless. Thus duped, the innocent unsophisticated people came round near the magistrate. He had nothing but abuse for the now gathered people. The order came from the Police Officer to tie as many as 63 persons with ropes used in tying buffaloes. Thus posted and huddled together at a '*khuti*' (sleeping yard for cattle) these 63 persons were indiscriminately beaten with Lathis, pasted with boots and treated to blows at the hands of the Police, while the Magistrate was playing the traditional Nero. They were then given to understand that they had been put under arrest, were taken to the Police Station and later released on bail. Meanwhile, taking advantage of the absence of the male members at the spot, the Hindu Graziers took the law into their own hands, set fire to some houses, demolished some, looted the property inside the houses, burnt several copies of the Holy Qur'an and mal-treated the children and women folk causing injuries to several A veritable reign of anarchy prevaliad in the locality.

The Graziers now became so bold that they ventured to take the assistance of hirelings and burnt to ashes 26 out of 32 residential huts in the adjoining settled village of non-cadestral Fingus and as in Koimari belaboured the people. grievously wounded one man and three children, looted the property,destroyed standing crops and left burning at least three copies of the Holy Qur'an. It was on the 10th, after which both Fingus and Koimari became almost desolate It may be mentioned while all this happened the Muslims kept absolutely non-violent.

Responsible Muslim Leaguers personally visited the locality and submitted reports to the Government officer.

What and who may be responsible for the whole metter? To my mind the reply as it appears is this: the ever vacillating land policy of the Government of Assam at whose helm sits a Muslim League Premier and the Government Officials of whom are biased and unsympathetic towards the immigrant Muslims coming from Bengal.

Whom shall we appeal to?-—-the Assembly, Premier,the Cabinet are deaf to our agonies. In the absence of a fresh election the people of the province are impotent. We look up to you Qaide Azam, for championing the cause of the fallen, the trodden followers of Islam in Assam.

I hope you have fully recovered from your recent indisposition.

Yours in Islam,

Abdul Hamid Khan
President Assam Provincial Muslim League.

Dear Sir, 25th March, 1945.

I am in receipt of your letter of March 6th and it is a very painful account to read of the situation. What advice can I give you? I have been impressing upon the Muslamans for the the last six years, day in and day out, that the only remedy of most of their troubles lies in their own hands. If the Muslims are organized. consolidated and stand unitedly, I have no doubt that not only such things will not happen, but we will realize all our aspirations. In the absence of the fresh elections the people of your Province are impotent, then what can your Qaid-e-Azam do with people who are still impotent after six years of hammering? With all my heart and soul I sympathize with you and you are quite right that in Assam Muslims were dead. Immediately I heard of the tragedy described by you, I wired to Sir Mohammad Saadullah and Mr. Abdul Matin Chaudhari. In their reply they gave me their report and the assurance that the matter will be immediately attended to. But while I have said all this I do not want you to despair or become despondent. Our cause is honest and righteous. We may have to go through the sufferings and sacrifices and so organize ourselves. Out of ashes the true followers of Islam in Assam will rise with the noble spirit of Islam that will sweep away the traitors, hirelings and the quislings amongst us. Face your opponents with power and organization which will be irresistable.

Thank you for your enuiries about my health. I am much better and much to my sorrow the doctors have advised me strictly to have complete rest for some time to come. I have had similar break downs but this one was far too serious to ignore. God willing as soon as I am restored to my normal health I shall play my part actively in the service of Muslim India and Islam.

Yours faithfully,

M. A. Jinnah.

* * *

MOULVI ABDUL HAQ

Grand Hotel,
Simla,
23rd September, 1937.

Dear Sir,

I am glad that you are taking very keen interest in the affairs of the Mussalmans and particularly with regard to the question of Hindi-Urdu controversy. You know that the session of the All-India Muslim League is fixed for the 15th, 16th and 17th October to take place at Lucknow and I shall feel extremely obliged if you could attend the meeting of the Council of the All-India Muslim League which will also take place there. As I am sure we should like to hear your well considered views and opinion with regard this controversy and I feel that it will assist immensely the Council of the All-India Muslim League in forming a definite opinion with regard to this important question of language; I hope that you will make it a point to attend the session.

Yours sincerely,

M. A. Jinnah

MR. ABDUL MATIN CHOWDHRY

My Dear Matin, 25th March, 1931.

I was so pleased to hear from you. Well I have come to the conclusion that I can be more useful here at any rate for the present. The centre of gravity is here and next two or three years London will be the most important scene of Indian drama of Constitutional reforms. However I am coming to India in August in any case and shall consider how the land lies then. You must have got a copy of the blue book showing what my attitude was at the R.T.C.

(1) Responsibility at the Centre provided Hindu-Muslim question is settled.
(2) Federation if it can be genuine real one not artificial or fictitious.
(3) Safeguards only those which are necessary to the interests of India.
(4) Defence-a definite scheme which will lead to India taking it over within a reasonable time.

I have not agreed to safeguards proposed not to the all India Federation on the lines so far explored. These two questions require all the care and statesmanship to handle.

Now, with regard to the Assembly. Well I am glad to find that you and others have such regard to me. I appreciate it more than I can express in words, but I can think I can do more useful work here at present.

You must have read that they have decided to hold a meeting of the Federal Structure Committee here in summer and R.T.C. soon thereafter. I think our people if they are well advised should not allow any delay but agree to meet here in May, and proceed with the R.T.C. soon thereafter. Our opponents are playing for time and wish to put off the matter and we should not play in their hands.

Hoping you are well.

With best regards

Yours sincerely,
M. A. Jinnah.

* * *

Private and Confidential. 2nd March, 1932.

My Dear Matin,

It never rains but pours so suddenly. I have got two letters from you one after the other. I was pleased to hear from you and learn the news Do keep me in touch with things. Of course we got news every day of the happenings in India but it is not the same. Yet one can read between the lines. The Musalmans must stand united and I agree that there should be one organisation. I hope you would succeed in the amalgamation scheme. If the Muslim leaders know how to play their cards. I am sure the community will get what they want and after all it is not much. You cannot live on safeguards, but on your own merits and exertions. The Community is very backward and has to make up a lot.

As regards the Hindus I think they are very ill-advised not to concede to the Mohammedans their safeguards. They are creating more difficulties in their own way and postponing the day when India shall get her freedom and very much strengthening those who are opposed to Self Govt. However, there it is! The only course open to the Musalmans now is that they must with one voice stand by 14 points and not be made a tool in the hands of anyone. Responsibility at the Centre provided our safeguards are incorporated in the Constitution. But do not fall into the trap of Provincial Autonomy first and Central responsiblity will be considered later. It will not succeed. The British want our co-operation and support, it can only be on our safeguards plus responsibility at the Centre being agreed to. If Hindus want our co-operation and support it can only be on their agreeing to our safeguards and self Govt. Within the British Commonwealth of Nations we cannot support one or the other except on these terms. If we are not wanted by either, let them do what they like and we shall not be a consenting party. I am sure they cannot ignore 80 millions specially, if they stand together to organise themselves. With kind regards from my sister and self.

Dina is at school.

Yours sincerely.

M. A. Jinnah.

* * *

West Heath House,
West Heath Road,
Hampsted, N.W. 3.
1st December, 1932.

Dear Matin,

Many thanks for your letter which was very useful as you explain matters so clearly. I had come to the same conclusion, reading between the lines. But now things are clear and I understand the Allahabad Agreement better.

As regards the Conference, well I can't add much to my forecast which has already appeared in the Indian newspapers. Well, it won't be long before we know the achievements. I hope you will regualary write to me and keep me in touch with what is going on. Ottowa Question will be decided before you get this. Of course when people are divided, what do you expect? It is the fate of India.

With kinds regards from Miss Jinnah and myself.

Yours sincerely,

M. A. Jinnah.

West Heath House,
West Heath Road,
Hampstead, N.W. 3.
30th March, 1933.

Dear Matin,

My congratulations. I was so pleased that you have succeeded in getting the Deputy Presidentship.

As regards other matters, I thank you for all the information. Yes, I have received a telegram, and of course I appreciate the compliment paid to me by the League, but I cannot return to India before December next. Besides I don't see what I can do there at present. You very rightly suggest that I should enter the Assembly. But is there much hope in doing anything there?These are questions which still make me feel that there is no room for my services In India, yet I am sorry to repeat, but there is no chance of doing anything to save India till the Hindus realise the true position. It is within their power to change the situation. The reactionary forces must and will flourish They are increasing and will gain more and more ground. Musalmans are dirven away and must not fall into the hand of our opponents. The key is held by the Hindus and they alone can turn the tide by a wise and bold stroke of Policy. The position with regard to the future constitutional developments is obvious. Provincial Autonomy only. Federation will remain suspended in the air. The Hindus are being fooled. But by chance any scheme goes through, it will be worse than what is at present and those who are now supporting will find that they have been deceived.

Thank you for your suggestion that I should try and stand for election as Sir Ibrahim is going to resign. Well! I can't say till I come to India as I am due in December. at any rate for a few months.

I gather from the newspapers that the Hindu attidue is changing though somewhat slowly, but things are moving too fast here; and it would be too late.

It is said that all out efforts have gone in vain and there is a tremendous set-back, but at present there is nothing to save the situation. We are not capable of swift actions, and too slow to retrace our steps. It is inorganic state of society and divided political schools of thought that is responsible for it But do keep me in touch with things. Yours letters are very informing and most useful to me.

With best wishes from us all.

Yours sincerely,

M. A. Jinnah.

* * *

West Heath House,
West Heath Road,
Hampstead, N.W. 3.
27th April, 1933.

Dear Matin,

I am in receipt of your and I am sorry to hear that my reply to the Moslem League was disappointing. But you see how indefinite things were. I was asked to come to India but to do what? There is nothing concrete. Beside there is not much to be done there. The differences and division are much deeper and getting worse. The public opinion such as there is in India is at sixes and sevens. The things cannot be put right now for considerable time. England is going ahead and forging a Constitution for India, taking advantage of the situation. There will not be any substantial change in the white-paper. The only thing that remains now is to take away the finance by means of a kind of Reserve Bank and Railways by establishing a Statutory Railway Board. After that the legislature having its wings clipped would be put in a cage. This is the picture I see, but it does not seem to dawn on our leaders. Well! They say every Country gets the Government it deserves, so we are no exception.

With kind regards from us all.

Yours sincerely.
M. A. Jinnah.

* * *

Dear Mr. Jinnah, 3rd December, 1941.

We are very anxious to learn that you are not keeping good health. Hope you are better now.

I do not know what you have decided about the venue of the annual session of the League. Bengal situation may demand that you hold the League session there. Moulana Abdul Hamid Khan, one of the most influential and energatic leaders in Assam who met you at Lucknow and Bombay and other workers are very keen that the League session be held in Assam. Provided two months time is given they would be ready to organise it. Failing that they want to hold an All Assam Pakistan Conference on any date that would suit you. It is essential that you should either inaugurate it or preside over it. Could you give us an approximate idea when we can expect you?

Are you thinking of calling any meeting of the Working Committee in view of the Bengal situation and impending development in Congress politics?

My compliments to Miss. Jinnah.

Yours sincerely,
Matin.

10, Aurangzeb Road,
New Delhi.
8th December, 1941.

My dear Matin,

I am in receipt of your letter of the 3rd inst. I am sorry for the delay as I was not well. Many thanks for your kind enquiries. I am glad to say that I am much better now.

Yes, I have received a letter from Moulana Abdul Hamid Khan and I am glad that you people are prepared to welcome the sessions of the All-India Muslim League in Assam, provided two months' notice is given to you in advance. I am inclined to accept your invitation, but I will let you know finally. Please let me know in the meantime, on what will be the siutable time for holding the sessions in Assam. According to our usual time Easter Holidays are the most situable days. Please also let me know at what place do you propose to hold the sessions.

I am also writing to Moulana Abdul Hamid Khan. I need not say that I am very thankful to you for the invitaion to hold the sessions in Assam. I think it is high time that we should go to Assam.

With kind regards from Miss Jinnah and myself.

Yours sincerely.

M. A. Jinnah.

* * *

Dear Mr. Jinnah, 15th December, 1941.

Received your letter. Moulana Abdul Hamid also received your letter and you must have received his reply also. The position is like this.

The question of inviting League session was discussed in the meeting of the League Council held at Shillong on the 14th inst. The Council as a whole consider the attempt far too ambitious but Moulana Abdul Hamid, who has a stout heart and wonderful organising capacity was prepared to shoulder responsibility and sought the cooperation of the Council. They gave him their blessings.

The League session if held in Assam will have certain novel features both convenient and inconvenient which I want you to be apprised of from the beginning. All the League council members are prepared to give their support and co-operation to the Moulana but his personal influence and organising ability will be the mainstay. Hamidabad which is Moulana's villlage, in a locality over which the Moulana exercises great influence. is the only place where the Moulana thinks that by exercise of his personal influence he will

be able to make arrangements for holding the session. There being no other alternative offer of venue, Hamidabad had to be selected. It is a village five miles from the town of Dhubri across the Bramputra. It is not very far from the Bengal border and large contingents from Bengal can attend. For accommodation of Delegates huts will have to be extemporised, some of the usual amenities of the town will be absent and respectable delegates will have to adjust them-selves to some of the inconveniences to which they are not inured. This is the inevitable drawback of holding the session in a village where communication also is not very good. Yet thousands of people will undoubtedly attend and from the point of view of the attendance Assam session will not suffer in comparison with other League sessions. This will be a session organised by League workers, without much support from the rich people whose number amongst Muslims in Assam are not many. Our workers argue that Muslim League being a mass movment, our leaders should not grudge the inconveniences that they may be put to during their short stay, inspite of the best effort of the local workers —League session in a village is a novel experiment and if the Leaders are prepared to put up with the inconveniences workers here are ready to do their best for the success of the session.

As rains begin early in this province and it is out of question to hold the session once rains start, Easter is out of question for Assam Session. For climatic and other very cogent reasons last week of Februaiy is the most suitable time for holding the session in Assam.

Hope you are keeping well now.

My best compliments to Miss Jinnah.

Yours Sincerely,

Matin.

* * *

1st March, 1943.

Dear Mr. Jinnah,

Received your letter of the 25th January with the letter of Muhammad Habibur Rahman of Nowgong. As regards the complaint made by him about guarding the Railway line, I am sending herewith for your information a copy of instruction issued to the Deputy Commissioners on this matter. As regards other matters, as directed by you, I am getting into touch with him.

Yours sincerely,

Matin.

CONFIDENTIAL. **ANNEXURE**

GOVERNMENT OF ASSAM.

MEMO NO. G. 292/42/260
Shillong, the 1st February, 1943.

To,

The Deputy Commissioners, Lakhimpur, Sibsagar, Nowgong, Tezpur, Kamrup, Goalpara, Sylhet and Cochar.

SUBJECT:- "VILLAGE RESPONSIBILITY"

REFERENCE:- This Department letter No. C 292/42 of the 13th January, 1943.

A copy of the minutes of a conference held at Shillong to determine the principles on which the duties of the public in protecting public property, and particularly communications, should be enforced is attached for your information and guidance.

2. It will be seen that the results for your purposes are as follows :-

Railway Lines: Where the line runs through villages, the duties of the local people are simple but elastic. They do not amount to a set and rigid form of patrolling, but patrolling, is in present circumstances essential, and will remain so throughout the War emergency which so closely affects Assam. It is expected that the people will combine in their own interest as well as that of the State and establish bodies of active men to patrol their neighbourhood, including the railway lines, and keep a watch for malicious persons. They will only be expected to maintain actual patrols during the darkness, between such hours as you may fix from time to time. The parties observe an intelligent irregularity in their movements. The aim should be to visit some part of the railway line section which you allot to each defence party twice during the night, but no one except the party should know when and where it can be expected to appear. It is not intended, on the other hand, to discourage fixed posts at vital points, such as have been established in Nowgong at bridges on the line. With each patrol party there must be one person having legal powers, either as a Chaukidar appointed under the Chaukidari Act, or by appointment under Defence Rule 59 A. It is not intended that the latter should be paid men. Chaukidars under the Act will be paid.

Where the line runs through uninhabited areas, it is expected that the Railway will increase its own watch and ward. But as this will take time arrangements which you have made for such areas should meanwhile continue; where no arrangements have been

made protective measures should now be taken up. If you cannot arrange for protection otherwise than by entertaining temporary chaukidars, you should do so, and report the numbers and the rate of pay it has been necessary to fix. They should be local men, You should inform the General Manager, Bengal and Assam Railway of the exact sections of line which run through 'Jungly areas', for which there can be no village defence parties.

Where the line runs through a tea garden area, the responsibility for the section lies with the population of the gardens, and it is hoped that the Tea Associations and Branches will readily agree to undertake the organization of protection on the same general lines.

Away from the Railway lines. The same general principles should be followed, and village defence parties encouraged in every way. Government will not however finance parties as on the Railways unless they decide to do so expressly on a reference from you. Generally speaking specific arrangements for guarding by civil guards and village defence parties will only be required for what may be called vulnerable points. Experience has shown that many such points are isolated from habitaion, e.g., bridges on the Roads; in their case it was laid down that a minimum of two chaukidars for each vulnerable point should be the rule, as single chaukidars are ineffective. It was decided that the P.W.D. must be responsible for determining what guards it is necessary to maintain on road communications. This is being taken up with that department.

Organization. The responsibility for building up the organization is your, but the Police will do all they can to help in supervision. The parties will be selected by the villagers themselves, and should be insturcted that they are responsible to the military or police officer in charge of the line and should obey orders coming from him, but should in any untoward event give instant information to the thana and to the nearest station master.

Remuneration. The decision was in favour of provision in kind only-warm clothing, lamps, flags, fuel and lighting (hurriance lamps and kerosene or electric torches) etc., with such other amentitics (provision for hot tea etc.) as you find necessary. But this point has been reviewed by Government who are satisfied that some monetary recognition is necessary while enhanced vigiliance is necessitated by the Congress Party (which also proclaims the doctrine of village cooperation for protection but has prostituted it to the very opposite purpose). in order to ensure willing service. They have however decided that this should be given in the form of *bonus for good and willing work*. Government trust that this decision will enable you to honour any promises that you may have already given. Some Deputy Commissioners have secured the working of village defence parties on voluntary terms, and *gratis*. Others have found it necessary to propose substantial remuneration. You will have discretion to fulfil promises made in respect of the past, but you are requested in future to give any monetary remuneration in the form of bonuses for actual work according to its real value. Naturally Government desire to keep the cost to the minimum, and the main principle should be borne in mind, that the vigilance patrols are the *duty* of all able-bodied citizens, and rewards should be given only because the regular discharge of this duty involves considerable and constant strain since the duties have to be carried out at night.

You should now (1) furnish Government as soon as possible with an estimate of the quantities of clothing or other suppplies which you cannot procure locally, so that orders may be placed for supply in bulk. (2) thereafter send Government a description of the organization you have set up, or intend to set up, in such detail only as is necessary in order to understand its scope and the number of parties and chaukidars you expect to enrol. (3) furnish an estimate of the csot incurred on local supplies bonuses and the monthly expenditure anticipated for each payment, for (a) the current year and (b) 1943-44. The cost of chaukidars (i) under the Act of 1870 (ii) employed in "Jungly areas" should be seperately stated.

Chief Secretary of the Government of Assam.

Copy to—

1. Commissioner of Divisions, reference his 57-c of 26th January 1943.
2. Deputy Commissioner, K. & J. Hills, for information.
3. Deputy Commissioner, Garo Hills, for information.
4. H.Q. 202 Area (three copies).
5. G.S. (three copies).
6. M.L.O. (three copies).

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Telegram dated 5th January, 1945. to Khan Saheb Roufique, Assam Muslim League Conference, Nowgong.

Your telegram regret unable comply your request much as I would like accept your invitation visit your province and open conference my commitments dont permit me do so but I wish your conference every success.

Jinnah.

Telegram dated 21st February, 1942 to Hon'ble Abdulmatin, Minister, Shillong and Sir Mohammed Asadullah, Premier, Shillong.

Complaints reports coming in alleging inhuman treatment meted Bengal immigrants in Assam please wire real situation hope you will not hesitate take necessary action

Jinnah.

ABDUS SALAM KHURSHID

Lahore
29th August 1938.

Sir,

I am in receipt of your letter about the Army Recruitment Bill. I have read the full text of your speech and am convinced that you were fully justified in supporting the Bill.

Incidentally, may I discuss certain important questions with you? I in connection with the Punjab Muslim Students Federation have been in very close touch with the Muslim Students. I always try my best to make them believe in the justification of the existence of the Muslim League. They agree with me. They express full confidence in your leadership. What makes them revolt against the League is the presence of "title-holders" in your Working Committee. They say, and to a great extent I agree with them, that these title-holders will never take part in any direct action against the British Imperialism, which may be launched by the Muslim League.

The British Government always consults the Congress leaders about the important political problems of the day but never consults the Muslim League leaders The attitude of the Government is too hostile towards us. In spite of this, that element dominates the League which has eternal relations with the British Government. These people should either renounce their titles or should quit the league.

Moreover the Working Committee of the A.I.M.L. does not contain a sufficient progressive element. Maulana Zafar Ali Khan is mainly responsible for the popularisation of the League in the Punjab. Still he has not been taken. Maulana Hasrat Mohani is another example. No organisation of the Muslim masses can live without having a firm belief in resorting to "direct action" and two above-mentioned personalities will be extremely helpful to the League in this connection.

It is against my concience to bring these things in the press or on the platform. As a true and sincere Leaguer I must come to you. I assure you that I am Leaguer first, a Leaguer last and none but a Leaguer. For this very reason I wish you to reply to this letter and thus satisfy me for this question is puzzling my mind a great deal. Moreover I would like to know your views about the Pakistan movement, for it is getting a great prominence in the Punjab province. The scheme seems to be quite plausible.

Yours sincerely

Abdus Salam Khurshid

8 Harding Avenue
New Delhi
9th September 1938.

Dear Sir,

I am in receipt of your letter of the 29th August 1938. I was not able to reply as I was not well. I have noted the various suggestions made by you for which I thank you. I am sure you cannot expect me to discuss these matters in correspondence. I think the Muslims in India have yet to learn the political language and also they must learn to exercise a certain amount of patience. I hope of some success now that the Mussalmans are awakening to some self-respect and self-reliance, although they must take time to organise fully.

Yours sincerely

M.A. Jinnah

* * *

(Mr. Altaf Hussain in his article 'Memories of the Quaid-e-Azam' recalled: "Towards the end of 1943 I was back in my post of Director of Public Information in Calcutta. It was there that in April, 1945, Khwaja Nazimuddin, then Chief Minister of Bengal, called me to his house one day and handed me a letter from Nawabazada Liaquat Ali Khan conveying the Quaid-e-Azam's offer to me of the editorship of DAWN. I was thrilled, but it was a difficult decision to make. It meant throwing away a secured and well-paid Government job without a pension, to earn which I had to put in another three years' service. But after a few days the Quaid-e-Azam wrote to me again from Matheran as follows. That settled it. I joined Dawn in October 1945." Pakistan Annual 1961 P. 3.).

September 1945.

May I point out that as Editor of Dawn you will be occupying a unique position and a man does not live on bread alone.

M. A. Jinnah.

* * *

H. H. THE AGA KHAN III

Ritz Hotel
Piccadily
London-W.I.
Monday

My dear Jinnah,

We, specially I, missed you much this afternoon—you know how much I rely on your cold common-sense judgement. A great deal of our unity is due to the dissecting which wild schemes get from your criticisms. Hope on important meetings you may come. We have 5 new Moslem members. Till they come into government we will need you more than ever.

Yours very sincerely

Aga Khan

Villa Jane Andree,
Le Cap D Antibes,
Antibes (A.M.).
21st March, 1931

My dear Jinnah,

I was very glad to get your letter and to know that you are still in England.

I quite agree that now our claim must be of joint electorate than population basis in Bengal and Punjab and all the other points on which we agreed. Fifty-one per cent will not do as it is quite possible that in Bengal the European vote may be reduced later, which will leave the others the almost majority. The census figures vary every ten years and in view of the fact that the Moslems are asked to give up their separate Electorate your suggestion is the only one by which we can stand namely population basis in these two provinces. I will try to use my influence on those lines in my correspondence with friends in India.

I will be in London the end of May or early June unless anything very important happens.

The only point I should like you to bear in mind is about the N.W.F. Province—there should be absolute equality between that province and the others. This is all the more necessary now that the Congress party is coming into the R.T.C.

Kindest regards.

Yours sincerely,

Aga Khan

* * *

SARDAR MOHD AURANGZEB KHAN

Mamdot Villa,
Davis Road,
Lahore.
14th January, 1946.

Dear Aurangzeb Khan,

I have had a talk with Nishtar and Qayum today in Lahore and, I am glad that you have taken the final decision of the Central Parliamentary Board in the right spirit of a Leaguer. At this juncture, I think you will agree with me, that it is the duty of every Muslim to support the League candidate, no matter how much he feels aggrieved. This is no time for us to be guided by any personal consideration. Success of the League candidate, or candicates, is the success of the Muslim Nation. It enchances the prestige and the reputation of our National Organization, to which you have the honour to belong and above all

the paramount issue facing us is to secure the verdict of the electorate in favour of Pakistan, in the achievement of which lies the salvation of 100 Million Muslims and the posterity to come. I am confident that you will play your part fully and will whole-heartedly support the League candidates.

With very kind regards,

Yours sincerely,

M. A Jinnah.

* * *

ABUL KALAM AZAD

Bombay, 12th July, 1940

Telegram from Maulana Azad to Mr Jinnah

"Confidential. Your July 9 statement: The Congress Delhi resolution definitely means by National Government a composite Cabinet not limited to any single party. But is it the position of the League that she cannot agree to any provisional arrangement not based on the two-nation scheme? If so, please clarify by wire."

MR. JINNAH'S REPLY

"Your telegram cannot reciprocate confidence. I refuse to discuss with you, by correspondence or otherwise, as you have completely forfeited the confidence of Muslim India. Can't you realise you are made a Muslim 'show-boy' Congress President to give it colour that it is national and deceive foreign countries. You represent neither Muslims nor Hindus. The Congress is a Hindu body. If you have self-respect resign at once. You have done your worst against the League so far. You know you have hopelessly failed Give it up."

* * *

MIR BANDE ALI

Dear Mir Bande Ali,

February 19, 1941.

I am in receipt of your letter of the 15th instant and regret that Shaikh Abdul Majid was not able to come as he was not well. I hope he is well now. I note also that you could not come for the reasons given in your letter.

I have considered your letter most carefully and have given my best attention to it. Hon. Khan Bahadur Khuro, Sir Abdoola Haroon and myself discussed the whole situation and the question of Sind Ministry in all its bearing and aspects and I have come to the conclusion that it will be most disastrous for you and for the party that you now represent as well as the Provincial Muslim League, Sind, and the All-India Muslim League, to depart from the advice that I have already given, viz, that the present ministry should continue. I have also examined the document that was signed by Mr. Syed, and Mr. Khuro and it is absurd to call it a pact or agreement between all parties. You yourself say that you were not a party to it, nor was the Provincial Muslim League, and when Shiakh Abdul

Majid was informed about this document he repudiated it. On the strength of this mythical arrangement which on the face of it is nebulous and not an agreement between any party or parties except that it is signed by two individuals, Mr. Syed and Mr. Khuro, and given to Mr. Nichaldas to remain as a secret document, and further as the very first condition viz, that Shaikh was to resign, was not fulfilled, the Hindu and Congress Press are parading this as a pact. On the strength of this Khan Bahadur Allah Bakhsh threatens to create a crisis unless he is installed as a Premier, and Sir Ghulam Hussain is included in the ministry and one of you should go out and make room for him. The only answer to such an ultimatum is that we cannot surrender. I, therefore, earnestly appeal to you, Shaikh Abdul Majid and Khan Bahadur Khuro to stand together and face the Assembly until you are obliged to resign for want of majority at your back. That seems to me to be the only honourable course for you to adopt.

It is argued that you should not embarrass the Government. But in the event of your Government being defeated and if you have to sit in the Opposition, why is it assumed that the main business of the Opposition would be to embarrass any other Government that may be formed? Why should any Government be embarrassed if the Opposition attacks and criticises the Government in power, when it is the constitutional and legitimate function of the Opposition?

You are asking for the moon, that a parliamentary Government should be run with complete unanimity in the Assembly. In the very nature of the constitution under which you are working it is contemplated that the Government can only be run on healthy lines by a majority plus a constitutional Opposition.

In conclusion I beg of you not to accept any proposal to change the personnel of the ministry without first consulting me and unless it is given to you in writing and is received from responsible quarters, I cannot put any reliance in verbal conversations and verbal proposals

You must have noticed the interview of Mr. Nichaldas where he has taken up a very pious attitude that so far as the two Hindu Ministers and their party are concerned they are willing to cooperate with the four Muslim Ministers that may be acceptable to the Muslim members of the Assembly, and therefore now the quarrel and dispute is passed on to the Mussalmans If the Mussalmans do not rise to the occasion and if the solid body of the Mussalmans will not see what is obviously in their interest and if they do not support the Muslim League Ministers then I think in all honesty the League Ministers should not thrust themselves upon the Cabinet but should sit on the Opposition benches and let the public know that the Muslim League is not responsible for that Government.

Yours sincerely,

M. A. Jinnah

MALIK BARKAT ALI

Little Gibbs Road,
Malabar Hill,
Bombay
20th November, 1937

Dear Mr. Barkat Ali,

I have received a very long letter from Ghulam Rasool and also from Sir Mohammaed Iqbal and from yourself. I have not been well engouh to tackle the various details that are referred to there. But it seems to me that it is unnecessary to stress points of detail. May I just state one principle, that once the Muslim members of the Unionist Party or any Mussalman who becomes a Leaguer and pledges himself to the creed, policy and programme, he is no longer anything else but a Leaguer, and those who have been already in the League are not better than the Leaguers. Perhaps you might say that the others have now realised that the policy and the programme which we initiated are the right ones, and hence they wholeheartedly join us. After that there is no such thing as this group or that group, or that party or this party, because then it really means various cliques. And I assure you that if you people have a little patience these small matters of detail will be adjusted fairly and justly and mainly in the interests of the cause for which we stand

I hope you will show this letter to Sir Mohammed Iqbal and Ghulam Rasool. I have appointed some members to the Central Parliamentary Board which was suggested by Sir Sikander Hyat, but that does not mean that I am not going to appoint some other members representing Punjab which may be suggested by Sir Mohammad Iqbal, Malik Zaman Mehdi Khan, Ghulam Rasool and yourself.

I should like most respectfully to draw your attention that you have been using my name for the New Times as one of the patrons, which I am very sorry to say I do not approve of, because I do not think it is fair that one paper should be allowed to use my name and thereby directly or indirectly conveying to the public that I am connected with the paper, whereas it is not a fact that I have any connection of any kind with the New Times. I welcome the New Times inasmuch as it is advocating and championing the cause of the All-India Muslim League. Therefore, I hope you will not misunderstand me if I request you to stop using my name as a patron of the New Times. I will reply to your letter in detail when I am little better and other also

With kind regards,

Yours sincerely,

M. A. Jinnah

P.S. I want you to show this letter to all our friends as I am not well enough to reply separately.

THE BOMBAY REPRESENTATIVE CONFERENCE, 1921

The Nagpur Session of the Congress (1920), the Non-Cooperation Movement and its failure, the Ahmedabad Session of the Congress (1921) and Mr. Gandhi's opposition to the motion for the communal riots and the clash between the cooperators and non-cooperators are the main events which moved independent politicians to come forward to act as intermediaries between the Government and the non-cooperators. An All-Parties Conference was convened at Bombay in the middle of January 1922, with Sir Vivesvarayya as the Chairman and Jinnah, Jayakar and Natarajan as Secretaries. This Conference unanimously condemned the Government policy of repression and advised the Congress to abandon the resolution passed at Bardoli, which contemplated the inauguration of mass civil disobedience. It also recommended to the Government an early convening of a Round Table Conference with authority to make a settlement, on the questions of Khilafat, Punjab and Swaraj, and with a view to providing a favourable atmosphere, asking for the withdrawal of notifications under Criminal Law Amendment Act, banning organisations, and the Seditious Meetings Act and the release of all political prisoners convicted or under trial under them as also of the Fatwa prisoners. But Mr Gandhi laid down the condition that all political leaders must be released from jails before any pourparleys could begin with the Viceroy. The promoters of the Conference were utterly helpless as the Viceroy could not see his way to fulfil this condition. On the 1st February 1922, Mr. Gandhi sent to the Viceroy his so-called ultimatum of seven days. But before the time-limit of seven days could expire, a terrible incident took place. On 5th February, 1922, when a procession was being taken out at Chauri Chaura, twenty-one constables and a sub-inspector were rushed at by the mob in the Police Station and the men in it were set fire to. They all perished in the flames. Mr. Gandhi realised the blunder he had committed and on 12th of February the entire movement was called of.

The proceedings and the resolution of the Conference were described in details by Mr. M. R. Jayaker in 'The Story of My Life'. The following is the relevant correspondence regarding the said Conference.

Letter dated 3rd January 1922, issued to important members of the public.

Dear Sir,

The Ahmedabad Congress, by rejecting the motion for Independence and by relaxing the mandatory character of the non-co-operation resolution, has gone some way towards conciliating a large section of the people, which is opposed to forced marches in politics. This section has been recently not very articulate but its influence on that account is not the less decisive.

While the position of the Congress has thus strengthened on one side, the countenance given to the early adoption of aggressive civil disobedience cannot but cause anxiety.

It, therefore, behoves us all, both the Government and the people, to strain every nerve to see that civil disobedience is not resorted to, until at least it is far more obvious than at present that the resources of reason and statesmansip have been exhausted.

The great obstacle in the way of attempting this at present is the policy adopted by the Government, within the last few weeks, of extending and applying the Criminal Law Amendment Act and the Seditious Meetings Act, eventuating in whole-sale arrests and imprisonments, including those of many men of high character and integrity. This policy is, in our opinion, both unjust and unwise, the more so as it comes on the top of the discontent created by the failure, on the part of the Government, to satisfy the demands of the people with reference to the questions relating to the Punjab, the Khilafat and Swaraj. As the Liberal Federation, which met the other day at Allahabad, rightly pointed out, this policy has defeated its own object of alleviating popular sympathy and aggravating the general unrest.

A considerable body of opinion in the country is anxious to see a settlement effected, which would make it possible to secure redress of political grievances and the satisfaction of national aspirations in an atmosphere of peace and harmony The Ahmedabad Congress, in rejecting the proposal for severing India's connection with the British Empire, has reflected the opinion, still retained by the bulk of thoughtful people in the country, that it is possible to achieve full national development within the orbit of the British Commonwealth. It is, therefore, necessary at this juncture for all those who realise the evil consequences bound to ensue on a continuance of the present deadlock, to confer together and devise means whereby it will be possible to open wide the door to an honourable settlement. It has been suggested that, to consider the situation in all its aspects and to decide upon a course leading to a satisfactory solution of the present difficulties.

If you are in favour of such a Conference please let us know, at your earliest convenience, preferably by wire, whether you will be able to attend the Conference. which is proposed to be held in Bombay on the 14th instant.

Yours truly,

Madan Mohan Malaviya
M. A. Jinnah
M. R. Jayakar

Purshottamdas Thakurdas
Ambala Sarabhai
G. M. Bhurgri

On 16th January 1922, the following letter was addressed to public institutions interested in the question:

Dear Sirs,

We desire that institutions like yours which are working for the advancement of the people should co-operate with our Committee for the purpose of establishing peace

and harmony in the country on the basis of an honourable settlement of the points in controversy and we hope that you will give us all the assistance you can in achieving this laudable object. We may add that if you can state for our guidance the opinion of your institution as regards the minimum demands that will satisfy public opinion in your part of the country, with reference to the three questions mentioned above, it will be an advantage. We can then focus public opinion on the three points in controversy, with the view of making representation to the Government. May we also suggest to you the desirability of educating public opinion, by holding meetings or otherwise, about the necessity, at this critical juncture, of an early conciliation of the public mind? We shall be obliged if we can have an early reply to this letter.

Yours faithfully,

M. A. Jinnah
M. R. Jayakar
K. Natarajan
Secretaries

Bombay Representative Conference Committee.

On 18th January 1922, the following Resolutions were sent by wire to the Private Secretary of the Viceroy with this note:

Should His Excellency desire further elucidation regarding Conference, Chairman Sir M. Visvesvarya and Secretaries Jinnah and Jayakar, will wait on His Excellency on convenient date. General desire for peaceful, harmonious settlement, strongly reflected in proceeds of Conference.

Resolution No. 1

This Conference is strongly of opinion that the policy, adopted by the Government within the last few weeks of extending and applying the Criminal Law Amendment Act and the Seditious Meetings Act in various parts of the country and of misusing ordinary Laws in connection with political offences, leading to wholesale arrests and imprisonments, including those of some of the most respected leaders and citizens, constitutes an unwarranted encroachment upon the elementary rights of citizenship, of freedom of press and liberty of speech and of association, has defeated its own object by alienating popular sympathy and aggravating the general discontent, and should be reversed without delay.

Resolution No. 2

This Conference is further of opinion that until it is clear beyond any doubt that no other means will secure a redress of the country's grievances than the status of full Respon-

sible Government, the Civil Disobedience contemplated by the Ahmedabad Congress should not be resorted to.

Resolution No. 3

In response to the sentiments expressed by His Excellency the Viceroy in his speech at Calcutta on the 21st December 1921, and in order to explore all methods of reaching a harmonious and honourable settlement of the important issues now before the country, namely the Khilafat, the Punjab wrongs and the demand for Swaraj or Full Responsible Government on the Dominion basis, the Conference supports the proposal for a Round Table Conference between the Government and popular representatives and is of opinion that, in order to provide a favourable atmosphere for the dispassionate consideration of points in controversy, all Notifications and Orders passed by the Government under Act 14 of 1908 Part II and the Seditious Meetings Act should be withdrawn and all prisoners convicted or under arrest or prosecution under the aforesaid Notifications or Orders should be released, as also the Fatwa prisoners and that, inasmuch as prisoners for non-violent activites and other activites of innocent character have been convicted under cover of the ordinary laws, a committee should be appointed by the Government consisting of two persons one nominated by the Government and the other by a committee of this Conference appointed by Resolution No. 5, with powers to them to investigate cases of persons hereinbefore referred to and such of them as might be recommended by the said Round Table Conference all Hartals, picketing and Civil Disobedience should cease.

Resolution No. 4

This Conference is likewise of opinion that having regard to the critical situation in the country and the desirability of effecting early settlement, a Round Table Conference should be called as soon as possible and His Majesty's Government should clothe the Viceroy with authority necessary for the purpose of arriving at a settlement.

Resolution No. 5

Without at present going into particulars of demands of the country with reference to the Punjab, Khilafat and Swaraj questions, this Conference hereby appoints a Committee of the following persons to carry on all communications with the Government on the one hand and important political organizations in the country on the other, with the view of arranging composition, dates and other details relating to holding of a Round Table Conference and for all purposes incidental to carrying out these Resolutions, including, when necessary, the convening of another representative Conference. The Committee consists of 20 men, including Visvesvaraya, Malaviya, P.C. Roy, Dinshaw Petit, Jayakar, Natarakan, Hasan Imam, Bhurgri and Gour.

On 27th January, 1922, the following cable was sent to the Private Secretary to the Viceroy:

In continuation of our letter sixteenth confirming telegram of same date transmitting the text of resolutions passed at Representative Conference held in Bombay on 14th and 15th January, we beg to submit, for His Excellency's information, following observations composition and proceedings of Conference, which may be hlepful in appreciating real significance of work done at Conference. The Conference was called at very short notice in view of its urgency and invitations were sent to 350 persons of note in Indian politics, including several members of Indian and Provincial Legislatures. Number of those who attended the Conference was more than 300. Different communities Hindu, Mohammedan, Parsi, Christian, and Anglo-Indian were represented. This fact contributed to weight of debate. Letters and messages were received from several others sympathising with object of Conference and wishing it success. As illustrating the care with which the invitations were issued, it might be mentioned that many persons who wished to be present were not admitted to the Conference, because the object of the conveners was not to hold a political demonstration but to take counsel with the leaders and workers of all parties on burning questions of the hour. Votes were called for only as a means of indicating general trend of opinion among members, on several resolutions considered by Conference and not for measuring exact strength of numbers supporting each of them. At request of conveners, Sir Sankaran Nair kindly came down from Indore to guide proceedings of Con ference as Speaker. He presided at public session of Conference on the 14th and throughout Committee stage on the 15th. Before Conference resumed its session, however, he, for reasons into which it is needles to go here, relinquished the Chair.

Thereafter Conference resumed session with Sir Visvesvaraya as Speaker Representatives of non co-operation movement and leader Mr. Gandhi were present throughout proceedings. Mr. Gandhi also attended, by invitation, meeting of Committee appointed to consider resolutions. Non-co-operators and particularly Mr. Gandhi took part in discussions but abstained, in consequence of his creed, from voting on resolutions.

In speech on December, 21, last which Viceroy addressed to Calcutta deputation, His Excellency observed that he had no assurance from leaders who were responsible for non-co-operation activities, that those activities would cease, if Conference were convened. "I deeply regret" said His Excellency "that those are not the present conditions, and discussion which I thought was to have proceeded, on high level of patriotic desire by temporary, mutual concession and forbearance, to the finding of solution of India's present problems, takes form, in its present aspect of request to Government to abandon action which had led, or, as we believe, forced Government to take such action, would also cease."

In view of these requirements, the Bombaby Conference passed Resolution 3, which has been given final shape in Committee after discussion with Mr. Gandhi. In accordance with undertsanding arrived at with him at the Conference. Working Committee of Congress subsequently passed separate resolution to simillar effect.Working Committee has decided that simultaneously with performance of certain acts by Governments concerned, and in the event of Round Table Conference being called and pending such Conference, all hartals, picketing, and Civil Disobedience should cease. Conference in formulating resolu-

tion endeavoured, as far as possible, to secure substantial compliance with conditions defined by His Excellency in Calcutta speech. Committee apprehend actual working of resolution framed, under pressure of time, may not adequately convey extent to which endeavour has succeeded in securing atmosphre of conciliation. Committee hopes, that on Government side, terms would be regarded as sufficient. Committee is conviced that there is earnest desire on part of all sections of public to find real solution of the problems facing country and that Conference resolutions constitute distinct advance towards fulfilment of that object.

We venture to submit that Conference has effected real improvement in political situation. So far as they have gone, pourparlers have in Committee's opinion advanced quite as satisfactorily as may be reasonably expected, having regard to exceptional circumstances of present times. Further development of negotiations can only be undertaken with advantage, not by correspondence or open Conference, but by informal and confidential consultations. That was the reason why in telegram to His Excellency, Committee suggested deputation of three of its members to wait on His Excellency at Delhi. Committee believes that with mutual sympathy and good-will, it will not be difficult to adjust needs of situation, by confidential Conferences and conversation till preliminaries are arranged to satisfaction of all parties. Mr. Gandhi and Working Committee of Congress have undertaken to postpone Civil Disobedience till 31st January, with express object of facilitating conduct of negotiations.

Under ordinary conditions many flaws may be detected in understanding reached so far, and many reasons found to stave off action, but we are persuaded that His Excellency will approach question, to use his own words, in a large and generous spirit and that no advantage or triumph would be claimed on either side and no reproach should be made by anyone either of having been forced to yield or of not having courage to proceed with campaign.

Public are anxious to see the country started on career of permanent progress by development of natural resources and increasing utilisation signs. The Reforms have not, as was at one time fondly hoped, ushered in new era in this respect. Need of immediate and large constitutional expansion is felt on all hands. Trade and industry are disorganized. Public mind is greatly agitated and dissatisfaction is entering new and acute phase. So long as large numbers of trusted leaders and citizens are confined in prisons, it is useless to expect peace, and delay in dealing with situation may increase unrest and accelerate crisis.

Request for Round Table Conference was first put forward by Calcutta deputation. Bombay Conference representing many shades of opinion, has now endorsed. Non-co-operators are not opposed to it, and Mr. Gandhi, their leader, is willing to attend Conference in individual capacity, without any terms. All parties in country are thus agreed as to necessity of Round Table Conference. His Excellency the Viceroy has expressed himself in its favour and Committee considers that great advance has already been made towards fulfilment of preliminary conditions which His Excellency considered were essential. It now

rests with His Excellency to give indication of the attitude he is prepared to take with reference to suggestion made in this letter and to claim from public all further co-operation necessary to realise common object.

Jinnah/Jayakar/Natarajan
Secretaries (Malabar Hill)

The Private Secretary to the Viceroy replied as follows:

In continuation of my telegrms of 18th and 19th instant, I am directed by His Excellency the Viceroy to acknowledge the receipt of your telegram of the 16th January communicating the terms of the Resolutions passed by the representative Conference held at Bombay.

In reply I am directed to say that His Excellency regrets that the proposals now put forward should have been regarded by those who subscribe to the Resolution as a response to the sentiments which the Viceroy expressed at Calcutta. His Excellency has considered these proposals but is unable to discover in them the basis for profitable discussion on the subject of a Round Table Conference. No useful purpose would therefore be served by entering into any detailed examination of their terms.

Thereupon the Committee sent the following telegram on 30th January to the Private Secretary to His Excellency the Viceroy:

Your letter of 26th January received today. Our letter wired to you on the 27th (December) gives our reasons for regarding proposals put forward as substantial response to sentiments expressed by His Excellency at Calcutta. Committee are anxious to know why His Excellency is unable to discover in them basis for profitable discustion on the subject of Round Table Conference. Committee will be grateful to know which terms of Conference proposals are not acceptable, because Committee in that case will endeavour to meet His Excellency is wishes. Committee strongly feel present conditions most favourable for discussion and settlement in view of seriousness of situation, venture to request His Excellency to re-consider the matter.

Jinnah
Jayakar
Natarajan

On the same day i.e. 30th January, the Committee sent to Mr. Gandhi the following letter:

We are sending you herewith for your private information a copy of a reply received today from His Excellency the Viceroy and also copy of our letter sent to him by wire, asking for a re-consideration of the matter. The Committee is of opinion that these communications should not be published just at present. The Committee request you,

pending further communication probably in about three days' time, kindly to postpone your programme at Bardoli.

On the 1st February, 1922, Mr. Gandhi sent his so-called ultimatum to the Viceroy, copy whereof was forwarded by him to Mr. Jayakar. The Committee on 2nd February, 1922, sent the following letter to Mr. Gandhi:

Dear Mahatmaji,

The Committee are in receipt of your letter of Tuesday night, addressed to Mr. Jayakar, one of the signatories, and the copy of your letter to the Viceroy. They regret that you should have thought it advisable to send this letter to the Viceroy, while you were aware, from the copies of the letter from the Private Secretary to the Viceroy and the Committee's reply thereto, sent to you, that conrrespondence was still going on the subject of the Round Table Conference. The Committee cannot agree that your letter either meets their requirements or is unexceptionable as you say in your letter

Yours sincerely

M. A. Jinnah
M. R. Jayakar
K. Natarajan

On 6th February, 1922, the Government issued a communique relating to the Conference proposals, It, inter alia, said:

It remains for the Government of India to deal with the allegation that His Excellency summarily rejected the proposal for a conference, although the terms put forward by the Congress were quite in keeping with His Excellency's own requirements, as indicated in his speech at Calcutta. How far this is from being the case will be manifest from a comparison of His Excellency's speech with the terms proposed by the Conference. His Excellency in that speech insisted on the imperative necessity of a fundamental condition precedent to the discussion of any question of a conference of the discontinuance of unlawful activities of the Non-co-operation Party.No assurance on this point was, however, contained in the proposals advanced by the Conference. On the contrary, while the Government were asked to make concessions, which not only included the withdrawal of the notifications under the Criminal Law Amendment and Seditious Acts and the release of persons convicted of offences designed to affect the loyalty of the armed forces and the submission to an arbitration Committee of the cases of other persons convicted under ordinary law of the land, there was no suggestion that any of the illegal activities of the Non-co-operators other than hartals, picketing and civil disobedience would cease. Moreover, it was evident from the statements made by Mr. Gandhi at the Conference that he intended to continue the enrolment of volunteers in probhibited associations and preparations for civil disobedience. Further, Mr. Gandhi also made it apparent that the proposal of Round Table Conference should be called merely to register his decrees. It is idle to

suggest that terms of this character fulfil in any way the essentials laid down by His Excellency or can reasonably be described as having been made in response to the sentiments expresed by him.

The Conference Committee in a statement observed as follows:-

No assurance on this point (discontinuance of the unlawful activities of the non-co-operation party) was, however, contained in the proposals advanced by the Conference. In the very next sentence, however, it was admitted that there was the assurance that hartals, picketing and civil disobedience would cease. These have all along been considered as the principal offensive activities of the non-co-operationist and the fact that the resolution of the Conference provided for their cessation does not bear but the Government's statement that no assurance on this point was contained in the proposals of the conference.

The only other activities specified in the communique, to which exception has been taken, is the enrolment of volunteers in prohibited associations and preparation for civil disobedience. It was part of the proposal of the Conference that the notification prohibiting these associations should be withdrawn and when this was done, enrolment of vlounteers for them could no longer be illegal. If, after that, they were engaged in any unlawful activity by way of preparation for civil disobedience or otherwise, they would be liable for their actions under the ordinary law.

It will thus be seen that, in respect of all the important offensive activities of the Non-co-operators, the Conference had secured the promise of cessation simultaneously with the reversal of the repressive policy of the Government.

Then it is said that Mr. Gandhi made it apparent that the proposed Round Table Conference would be merely to register his decrees. The Conference obviously cannot be held responsible for aynthing outside its resolutions. But as to this inference from the appearance of what Mr. Gandhi said or did at the Conference, it is relevant to cite the following from a note to Pandit Madan Mohan Malaviya, in which Mr. Gandhi has explained his real meaning. It was ready by Mr. Seshagiri Iyer in his speech at the Legislative Assembly: "What I mean is that until I am convinced that my demands are unreasonable, unjust or impossible of fulfilment, I woild not recede from them. I would not consider the unwillingness of the Government or Parliament to grant any of these things to be a ground for reducing the demands. The value of a Round Table Conference consists in understanding each other's difficulties and of making allowances for them. Hence my insisting that Government must change their heart. If they entrench themselves behind their armed forces, the Conference would be not only fruitless but mischievous. They must try to appeal to our intellect, just as we must appeal to theirs. If the Government or anybody, therefore, shows that any particular demand is unreasonable or untenable I would certainly give it up as I did yesterday on the question of the motion of securing the release of political prisoners other than the two classes mentioned in Resolution No. 3 of the Conference.

It may be added that though, Mr. Gandhi in the speech at the Conference said *volunteering would continue, he qualified it by saying that "the preparation will not be of* an offensive character nor of a hostile character." He explained this further in an acticle in "Young India."

The Committee cannot help thninking these and other points might most suitably have been communicated to them in response to their request of the 30th of January in reply to the letter from the Viceroy's Private Secretary. The Committee regrets the omission of Government to do so in a direct manner, because its task of endeavouring to secure a peaceful *atmosphere in which to consider the questions arising out of the present situation,* has been thereby rendered more difficult than it would otherwise have been.

On 7th February 1922, the following letter was addressed by the Private Secretary to H. E. the Viceroy to the Hon. Secretaries. (It is interesting to mention that the letter never reached the Committee but was returned by the Post Office authorities as undelivered.)

Sirs,

I am directed to acknowledge receipt of your telegram of the 30th of January (then it quotes the contents of the telegram already stated above).

In reply, I am desired to refer you to the communique of the Government of India of the 6th of February, (already quoted above). For reasons explained therein, His Excellency is of opinion that the proposals of your Conference, which are substantially with those of the Working Committee of the Congress, in no way fulfil the essentials laid down by His Excellency in his speech at Calcutta and he must adhere to the view that they cannot reasonably be described as having been made in response to the sentiments then expressed by him. His Excellency appreciates the statement that your Committee will endeavour to meet his wishes in regard to any terms which are not regarded as acceptable, but, in view of the attitude taken up by Mr. Gandhi, in his manifesto of the 4th of February (ultimatum), His Excellency considers that any further discussion in present conditions of a Round Table Conference would serve no purpose.

On 24th February 1922, the following letter was addressed by the Private Secretary to Viceroy to Mr. Jinnah:

My Dear Mr. Jinnah,

The enclosed letter, viz., the one of the 7th of February, 1922 (just quoted above) addressed to the Hony. Secretaries of the Representative Conference at Bombay and despatched on the 7th of February, has just been returned to me by the Post Office authorities as undelivered.

It is very regrettable that this letter failed to reach you or one of the other Secretaries, who signed the letter to which it is a reply. I hope that you will explain the facts to the persons concerned.

Yours sincerely,

Private Secretary to Viceroy

* * *

MR. SUBHAS CHANDRA BOSE

Copy of the note dated 14th May, 1938 handed over by Mr. Bose to Mr. Jinnah:

In the course of the talks between the Congress President and Mr. M. A. Jinnah, President of the All-India Muslim League, Mr. Jinnah suggested that any agreement that might be arrived at should be based on a clear understanding of the position of the Congress and that of the Muslim League. He proposed that the conversation should proceed on the following basis:—

"The All-Indian Muslim League as the authoritative and representative organisation of the Indian Muslims, and the Congress as the authoritative and representative organisation of the solid body of Hindu opinion, have hereby agreed to the following terms by way of a pact between the two major communities and as a settlement of the Hindu-Muslim question."

After further consideration a somewhat different wording was suggested by him as follows:—

"The Congress and the All-India Muslim Leeague as the authoritative and representative organisations of the Mussalmans of India have hereby agreed to the following terms of Hindus-Muslim settlement by way of a pact."

The second statement, though shorter, apparently embodies the same idea which is given in the first, that is, that the Congress should represent the Hindus and the Muslim League the Mussalmans.

The Congress cannot possibly consider itself or function as if it represented one community only, even though that might be the majority community in India. Its doors must inevitably be open to all communities and it must welcome all Indians who agree with its general policy and methods. It cannot accept the position of representing one community and thus itself becoming a communal organisation. At the same time the Congress is perfectly willing to confer and cooperate with other organisations which represent minority interests

It is obvious that the Mussalmans of India, though a minority in the whole country, form a very considerable part of the population and their wishes and desires must be considered in any scheme affecting India. It is also true that the All-India Muslim League is an organisation representing a large body of muslim opinion which must carry weight. It is for this reason that the Congress has endeavoured to understand the view-point of the League and to come to an understanding with it. The congress, however, would be bound to consult other existing muslim organisations which have cooperated with the Congress in the past. Further in the event of other group or minority interests being involved it will be necessary to consult representatives of such interests.

* * *

Bombay,
May 15, 1938.

Dear Mr. Jinnah,

Last night I gave you a note exlpaining our position. You asked me what constructive proposals we had to make. I think the note is self-explanatory. Having made known the Congress reaction to your suggestion, according to us, it remains now to proceed to the next stage namely appointment of respective committees which will jointly settle the terms of understanding.

Yours sincerely,

Subhas C. Bose.

* * *

Bombay,
16 May, 1939.

Dear Mr. Bose,

I acknowledge the receipt of a note you handed over to me on behalf of the Congress on the 14th, and also I beg to acknowledge the receipt of your letter dated 15th of May, 1938. The matter will be placed before the Executive and the Working Committee of the All-India Muslim League at a meeting to be called in the first week of June, and I will communicate to you the decision as soon as possible.

Yours sincerely,

M. A. Jinnah.

* * *

Bombay,
June, 5, 1938.

Dear Mr. Bose,

I am enclosing herewith unanimous opinion of the Executive Council of the All-India Muslim League as promised by me in my letter dated the 16th of May with reference to the note given to me by you on behalf of the Congress and your letter of the 15th of May 1938.

Yours sincerely,

M. A. Jinnah.

RESOLUTION NO. 1.

The Executive Council of the All-India Muslim League has considered the note handed over by the President Mr. S. Bose on behalf of the Congress to Mr. Jinnah, the President of the All-India Muslim League, on the 14th May, and his letter of the 15th May, 1938, and find that it is possible for the All-India Muslim League to treat or negotiate with the Congress the question of Hindu-Muslim settlement except on the basis that the Muslim League is the authoritative and representative organisation of the Mussalmans of India.

RESOLUTION NO. 2.

The Council have also considered the letter of Mr. Gandhi, dated the 22nd May, 1938, and are of opinion that it is not desirable to include any Muslim in the personnel of the proposed committee that may be appointed by the Congress.

RESOLUTION NO. 3.

The Executive Council wish to make it clear that it is the declared policy of the All-India Muslim League, that all other minorities should have their rights and interest safeguarded so as to create a sense of security amongst them, and win their confidence, and the All-India Muslim League will consult the representatives of such minorities, and any other interest as may be involved, when necessary.

* * *

Wardha,
July 25, 1938.

Dear Mr. Jinnah,

The Working Committee has given all the attention it was possible for it to give to the resolutions of the Muslim League you were good enough to enclose with your letter of the 5th. June, 1938. The first resolution of the League Council defines the status of the League. If it means that before we proceed to set up a machinery for considering the terms of settlement of the communal questio n the Congress should recognise the status as defined in that resolution, there is an obvious difficulty. Though, the resolution does not use the adjective, 'only'. the language of the resolution means that the adjective is understood. Already the Working Committee has received warnings against recognising the exclusive status of the League. There are Muslim organisations which have been functioning independently of the Muslim League. Some of them are staunch supporters of the Congress. Moreover, there are individual Muslims who are Congressmen, some of whom exercise no inconsiderable influence in the country. Then there is the Frontier Province which is overwhelming Muslim and which is solidly with the Congress. You will see that in the face of these known facts it is not only impossible, but improper for the Congress to make the admission which the first resolution of the League Council apparently desires the Congress to make. It is suggested that the status of organisations does not accrue to them by

any defining of it. It comes through the service to which a particular organisation has dedicated itself. The Working Committee therefore hopes, that the League Council will not ask the Congress to do the impossible. It is not enough that the Congress is not only willing but eager to establish the friendliest relations with the League and to come to an honourable understanding over the much vexed Hindu-Muslim question?

At this stage it may perhaps be as well to state the Congress claim. Though it is admitted that the largest number of persons to be found on the numerous Congress registers are Hindus, the Congress has a fairly large number of Muslims and members of other communities professing different faiths. It has been an unbroken tradition with the Congress to represent all communities, all races and all classes to whom India is their home. From its inception it has often had distinguished Muslims as Presidents and as General Secretaries who enjoyed the confidence of the Congress and of the country. The Congress tradition is that though a Congressman does not cease to belong to the Faith in which he is born and bred up, no one comes to the Congress by virtue of his faith; he is in and of the Congress by virtue of his endorsement of the political principles and policy of the Congress. The Congress, therefore, is in no sense a communal organisation. In fact it has always fought the communal spirit, because it is detrimental to the growth of pure and undefined nationalism. But whilst the Congress makes this claim, and has sought, with more or less success, to live up to the claim, the Working Committee asks for no recognition from the League Council. The Committee would be glad if your Council would come to an understanding with the Congress in order that we might achieve national solidarity and wholeheartedly work for realising our common destiny.

As to the second resolution of the Council, I am afraid that it is not possible for the Working Committee to conform to the desire expressed therein.

The third resolution, the Working Committee is unable to understand. So far as the Working Committee is aware, the Muslim League is purely a communal organisation, in the sense that it seeks to serve Muslim interests and its membership too is open only to Muslims. The Working Committee also has all along understood that so far as the League is concerned, it desires, and rightly, a settlement with the Congress on the Hindu-Muslim question and not on questions affecting all minorities. So far as the Congress is concerned, if the other minorities have a grievance against the Congress, it is always ready to deal with them as it is its bounden duty to do, being its very constitution and organisation representative of all India without distinction of caste or creed.

In view of the foregoing I hope that it will be possible for us to take up the next stage in our negotiations for reaching settlement.

It is suggested that as the previous correspondence has already been published, it would be wise to take the public into confidence and publish the subsequent correspondence between us. If you are agreeable these documents will be immediately released for publication.

Yours sincerely,

Subhas C. Bose.

August, 2nd, 1938.

Dear Mr. Bose,

I placed your letter dated the 25th of July, 1938, before the meeting of the Executive Council of the All-India Muslim League.

The Executive Council gave its earnest attention and careful consideration to the arguments which were urged in your letter for persuading it not to claim the status it has done in its resolution No. 1, already communicated to you. I am desired to state that in defining the status the Council was not actuated by any motive of securing an admission, but had merely stated an accepted fact.

The Council is fully convinced that the Muslim League is the only authoritative and representative political organisation of the Mussalmans of India. This position was accepted when the Congress-League Pact was arrived at in 1916, at Lucknow, and ever since, till 1935, when Jinnah -Rajendra Prashad conversation took place, it has not been questioned. The All-India Muslim League, therefore, does not require any admission or recognition from the Congress and nor did the resolution of the Executive Council passed at Bombay. But in view of the fact that the position—in fact the very existence—of the League had been questioned by Pandit Jawahar Lal Nehru, the President of the Congress, in one of his statements, wherein he asserted that there were only two parties in the country, viz. the British Government and the Congress, it was considered necessary by the Executive Council to inform the Congress of the basis on which the negotiations between the two organisations could proceed

Besides, the very fact that the Congress approached the Muslim League to enter into negotiations for a settlement of the Hindu-Muslim question it presupposed the authoritative and representative character of the League, and as such, its right to come to an agreement, on behalf of the Mussalmans of India.

The Council are aware of the fact that there is a Congress coalition government in N.W.F.P. and also that there are some Muslims in the Congress organisation in other provinces. But the Council is of opinion that these Muslims in the Congress do not, and cannot represent the Mussalmans of India, for the simple reason that their number is very insignificant, and that as members of the Congress they have disabled themselves from representing, or speaking on behalf of the Muslim community. Were it not so, the whole claim of the Congress, alleged in your letter, regarding its national character, would fall to the ground.

As regards, "the other Muslim organisations", to which reference has been made in your letter, but whom you have not even named, the Council considers that it would have been more proper if no reference had been made to them. If they collectively, or

individually, had been in a position to speak on behalf of the Musslamans of India, the negotiations with the Muslim League, for a settlement of the Hindu-Muslim question, would not have been initiated by the President of the Congress, and Mr. Gandhi. However, so far as the Muslim League is concerned, it is not aware that any Muslim political organisation has ever made a claim that it can speak or negotiate on behalf of the Muslims of India. It is, therefore, very much to be regretted, that you should have referred to "other Muslims Organisations" in this connection.

The Council is equally anxious to bring about a settlement of "the much vexed HinduMuslim question", and this hastens the realization of the common goal, but it is painful to find that subtle arguments are being introduced to cloud the issue and retard the progress of the negotiations.

In view of the facts stated above, the Council still hopes, that the representative character of the Muslim League will not be questioned, and that the Congress will proceed to appoint a committee on that basis.

With reference to the second resolution, the Council wishes to point out that it considered undesirable the inclusion of Musslamans in the Committee that might be appointed by the Congress, because it would meet to solve and settle the Hindu-Muslim question, and so in the very nature of the issues involved they would not command the confidence of either Hindus or the Mussalmans, and their position indeed would be most embarrassing. The Council, therefore, request you to consider the question in the light of the above observations.

With reference to the third resolution, it was the memorandum of the Congress, referred to in your letter, dated. the 15th of May, 1938, in which mention of other minorities was made, and the Muslim League expressed its willingness to consult them, if, and when it was necessary in consonnance with its declared polity.

As regards your desire for the release of the correspondence, including this letter, for publication, the Council has no objection to your doing so.

Yours sincerely,

M. A. Jinnah.

* * *

Calcutta,
2nd October 1938.

Dear Mr. Jinnah,

Your letter of the 2nd August, 1938, had been placed before the Working Committee. After due deliberation it has resolved to reply as follows:—

"Though there are inaccuracies in your letter, no purpose will be served by dwelling on them. The substance of your letter seems to be, that the League does not expect the Congress, whether implicitly or explicitly, to acknowledge its status as the authoritative Muslim organisation of India. If this view is accepted by the League, I am authorised to state, that the Working Committee will confer with the Committee, that may be appointed by the League, to draw up the terms of settlement".

"The Working Committee will be represented by at least five of its members at the sittings of the Conference."

"As the previous correspondence has already been released for publication, I am taking the liberty of issuing this to the Press."

Yours sincerely,

S. Bose.

* * *

Little Gibbs Road,
Malabar Hill.
Bombay,
October 10, 1938.

Dear Mr. Bose,

I am in receipt to your letter dated the 2nd of October, which was placed before the Executive Council. I am authorised to state in reply as follows:—

The Executive Council of the All-India Muslim League regret very much that the Working Committee of the Congress should have entirely misread my letter dated the 2nd of August, 1938, which is quite clear, and does not require any elucidation or further interpretation. The Muslim League are still ready to proceed with the negotiations for settlement of the Hindu-Muslim question, on the basis defined by my letter referred to above, and would appoint its representatives to meet the Committee, that may be appointed by the Congress, on the footing indicated by us in our three resolutions of the 5th of June, 1938, already communicated to you.

As all the correspondence so far in this connection has been published, I am issuing this to the Press.

Yours sincerely,

M. A. Jinnah.

CABINET MISSION—LEAGUE CORRESPONDENCE

Letter dated 27th April, 1946. from Lord Pethick--Lawrence to Mr. Jinnah

The Cabinet Mission and His Excellency the Viceroy have carefully reviewed the opinions expressed to them by the various representatives they have interviewed and have come to the conclusion that they should make one further attempt to obtain agreement between the Muslim League and the Congress.

They realise that it would be useless to ask the two parties to meet unless they were able to place before them a basis of negotiation which could lead to such an agreement.

I am, therefore, asked to invite the Muslim League to send four negotiators to meet the Cabinet Mission and the Viceroy together with a similar number from the Congress Working Committee with a view to discussing the possibility of agreement upon a scheme based upon the following fundamental principles:

The future constitutional structure of British India to be as follows:

A Union Government dealing with the following subjects:

Foreign Affairs, Defence and Communications. There will be two groups of provinces, the one of the predominantly Hindu provinces and the other of the predominantly Muslim provinces, dealing with all other subjects which the provinces in the respective groups desire to be dealt with in common. The Provincial Governments will deal with all other subjects and will have all the residuary sovereign rights.

It is contemplated that the Indian States will take their appropriate place in this structure on terms to be negotiated with them.

I would point out that we do not think it either necessary or desirable further to elaborate these principles as all other matters could be dealt with in the course of the negotiations.

If the Muslim League and Congress are prepared to enter into negotiations on this basis, you will perhaps be so good as to let me know the names of the four people appointed to negotiate on their behalf. As soon as I receive these I will let you know the locus of the negotiations which will in all probability be in Simla, where the climate will be more temperate.

* * *

Letter dated 29th April, 1946.from the President of the Muslim League to Lord Pethick-Lawrence,

I thank you for your letter of the 27th April, which I placed before my Working Committee, yesterday morning.

My colleagues and I fully appreciate the further attempt that the Cabinet Mission and His Excellency the Viceroy are making to bring about an agreement between the Muslim League and the Congress by proposing a meeting of the representatives of the two organisations for the purpose of negotiating an agreement. They, however, desire me to invite your attention to the position taken up by the Muslim League since the passing of the Lahore Resolution in 1940, and, thereafter, successively endorsed by the All-India Muslim League Sessions and again by the Convention of the Muslim League Legislators, as recently as the 9th of April, 1946, as per copy enclosed.

The Working Committee desire to point out that many important matters, both of principle and detail, in your brief letter, require elucidation and clarification, which, in their opinion, can be achieved at the meeting proposed by you.

Therefore, without prejudice or commitment the Working Committee, in their anxiety to assist in finding an agreed solution of the Indian constitutional problem, have authorised me to nominate three representatives on behalf of the Muslim League to participate in the negotiations.

The following are the four names:

1. Mr. M. A. Jinnah; 2. Nawab Mohammad Ismail Khan; 3. Nawabzada Liaquat Ali Khan and 4. Sardar Abdur Rab Nishtar.

ENCLOSURE.

Resolution, passed by the Subjects Committee, to be placed before the All-India Muslim League Legislators' Convention on April 9, 1946.

Whereas, in this vast subcontinent of India a hundred million Muslims are the adherents of a faith which regulates every department of their life (educational, social, economic and political), whose code is not confined merely to spiritual doctrines and tenets or rituals and ceremonies and which stands in sharp contrast to the exclusive nature of Hindu dharma and philosophy which has fostered and maintained for thousands of years a rigid Caste System resulting in the degradation of 60 million human beings to the position of untouchables, creation of un-natural barriers between man and man and superimposition of social and economic inequalities on a large body of the people of this country, and which threatens to reduce Muslims, Christians and other minorities to the status of irredeemable helot, socially and economically;

Whereas, the Hindu Caste System is a direct negation of nationalism, equality, democracy and all the noble ideals that Islam stands for;

Whereas, different historical backgrounds, traditions, cultures and social and economic orders of the Hindus and the Muslims have made impossible the evolution of a single Indian nation inspired by common aspirations and ideals and whereas after centuries they still remain two distinct major nations;

Whereas, soon after the introduction by the British of the policy of setting up political institutions in India on the lines of Western democracies based on majority rule which meant that the majority of one nation or society could impose its will on the majority of the other nation or society in spite of their opposition as was amply demonstrated during the two and a half years' regime of Congress Government in the Hindu majority provinces under the Government of India Act, 1935, when the Muslims were subjected to untold harassment and oppression as a result of which they were convinced of the futility and ineffectiveness of the so-called safeguards provided in the constitution and in the Instrument of Instructions to the Governors and were driven to the irresistible conclusion that in a United Indian Federation, if established, the Muslims even in majority provinces would meet with no better fate and their rights and interests could never be adequately protected against the perpetual Hindu majority at the Centre;

Whereas, the Muslims are convinced that with a view to save Muslim India from the domination of the Hindus and in order to afford them full scope to develop themselves according to their genius, it is necessary to constitute a sovereign independent State comprising Bengal and Assam in the north-east zone and the Punjab, North-West Frontier Province, Sind and Baluchistan in the north-west zone.

This Convention of the Muslim League Legislators of India, Central and Provincial, after careful consideration hereby declare that the Muslim Nation will never submit to any constitution for a United India and will never participate in any single constitution-making machinery set up for the purpose, and that any formula devised by the British Government for transferring power from the British to the peoples of India, which does not conform to the following just and equitable principles calculated to maintain internal peace and tranquility in the country, will not contribute to the solution of the Indian problem:

1. That the zone comprising Bengal and Assam in the north-east and the Punjab, North-West Frontier Province, Sind and Baluchistan in the north-west of India, namely Pakistan zones, where the Muslims are in a dominant majority, be constituted into a sovereign independent State and that an unequivocal understanding be given to implement the establishment of Pakistan without-delay;

2. That two separate constitution-making boides be set up by peoples of Pakistan and Hindustan for the purpose of framing their respective constitutions;

3. That the minorities in Pakistan and Hindustan be provided with safeguards on the lines of the All-India Muslim League Resolution passed on the 23rd March, 1940, at Lahore;

4. That the acceptance of the Muslim League demand of Pakistan and its implementation without delay are the sine qua non for the Muslim League co-operation and participation in the formation of an interim government at the Centre.

This Convention further emphatically declares that any attempt to impose a constitution on a United India basis or to force any interim arrangement at the Centre contrary to the Muslim League demand will leave the Muslims no alternative but to resist such an imposition by all possible means for their survival and national existence.

* * *

Letter dated 29th April, 1946.from Lord Pethic-Lawrence to the President of the Muslim League.

Thank you for your letter of the 29th April. The Cabinet Delegation are very glad to know that the Muslim League agree to enter the joint discussion with the representatives of the Congress and ourselves. I am glad to say I have received a letter from the President of the Congress to say that they are also willing to participate in the proposed discussions and have nominated Maulana Azad, Pandit Nehru, Sardar Vallabhbhai Patel and Khan Abdul Ghaffar Khan as their representatives.

We have taken note of the resolution of the Muslim League to which you draw our attention. We have never contemplated that acceptance by the Muslim League and the Congress of our invitation would imply as a preliminary condition full approval by them of the terms set out in my letter. These terms are our proposed basis for a settlement and what we have asked the Muslim League Working Committee to do is to agree to send its representatives to meet ourselves and representatives of the Congress in order to discuss it.

We propose that these discussions should be held at Simla and intend to move there ourselves on Wednesday next. We hope that you will be able to arrange for the Muslim League representatives to be in Smila in time to open the discussions on the morning of Thursday, May 2.

Agenda

1. Groups of provinces—

   (a) Composition.
   (b) Method of deciding group subjects.
   (c) Character of group organisation.

2. Union.

(a) Union subjects.
(b) Character of Union Constitution.
(c) Finance.

3. Constitution-making machinery—

(a) Composition.
(b) Functions.

(i) in respect of Union;
(ii) in respect of groups;
(iii) in respect of provinces.

* * *

Letter dated 8th May, 1946 from Lord Pethick-Lawrence to the Presidents of the Muslim League and the Congress.

My colleagues and I have been thinking over the best method of laying before the conference what in our judgment seems the most likely basis of agreement as shown by the deliberations so far.

We have come to the conclusion that it will be for the convenience of the parties if we commit this to writing and send them confidential copies before the conference meets again.

We hope to be in a position to let you have this in the course of the morning. But as this will give you too short a time to study it adequately before the proposed resumption of the conference at 3 o'clock this afternoon, I feel sure that you will agree that the meeting be postponed until the same hours (3 o'clock) tomorrow afternoon, Thursday, 9th May, and I hope that you will concur in this change of time which we are convinced is in the interests of all parties.

* * *

Letter dated 8th May, 1946, from the Private Secretary to Lord Pethick-Lawrence to the President of the Muslim League.

With reference to the Secretary of State's letter to you this morning the Cabinet Delegation wish me to send to you the enclosed document which is the paper to which the Secretary of State referred. The Delegation propose that this paper should be discussed at the next meeting to be held on Thursday afternoon at 8 p.m. if that is agreeable to the Congress—Muslim League delegates.

Enclosure with letter of 8th May suggested points for agreement between the representatives of the Congress and the Muslim League.

1. There shall be an All-India Government and Legislature dealing with Foreign Affairs, Defence, Communications, Fundamental Rights and having the necessary powers to obtain for itself the finances it requires for these subjects.

2. All the remaining powers shall vest in the provinces.

3. Groups of provinces may be formed and such groups may determine the provincial subjects which they desire to take in common.

4. The groups may set up their own executives and legislatures.

5. The Legislature of the Union shall be composed of equal proportions, from the Muslim majority provinces and from the Hindu majority provinces whether or any of them have formed themselves into groups, together with representatives of the States.

6. The Government of the Union shall be constituted in the same proportion as the Legislature.

7. The constitutions of the Union and the groups (if any) shall contain a provision whereby any province can by a majority vote of its legislative assembly call for a reconsideration of the terms of the constitution after an initial period of ten years and at ten yearly intervals thereafter.

For the purpose of such reconsideration, a body shall be constituted on the same basis as the original Constitutent Assembly and with the same provisions as to voting and shall have power to amend the constitution in any way decided upon.

8. The constitution-making machinery to arrive at constitution on the above basis shall be as follows:

A. Representatives shall be elected from each Provincial Assembly in proportion to the strength of the various parties in that Assembly on the basis of one-tenth of their numbers.

B. Representatives shall be invited from the States on the basis of their population in proportion to the representation from British India.

C. The Constitutent Assembly so formed shall meet at the earliest date possible in New Delhi.

D. After its preliminary meeting at which the general order of business will be settled it will divide into three sections, one section representing the Hindu majority provinces, one section representing the Muslim majority provinces and one representing the States.

E. The first two sections will then meet separately to decide the provincial constitutions for their group and, if they wish, a group constitution.

F. When these have been settled it will be open to any province to decide to opt out of its original group and into the other group or to remain outside any group.

G. Thereafter the three bodies will meet together to settle the constitution for the Union on the lines agreed in paragraphs 1—7 above.

H. No major point in the Union constitution which affects the communal issue shall be deemed to be passed by the Assembly unless a majority of both the two communities vote in its favour.

9. The Viceroy shall forthwith call together the above constitution-making machinery which shall be governed by the provisions stated in paragraph 8 above.

* * *

Letter dated 8th May, 1946, from the President of the Muslim League to Lord Pethick-Lawrence.

I have now received the letter of your Private Secretary, dated 8th May, 1946, and the enclosed document to which you had referred in your earlier letter of 8th May, 1946. It is proposed by you that this "paper" be discussed at the next meeting of the conference to be held on Thursday afternoon at 3 p.m. if this is agreeable to the Muslim League Delegation.

Your proposal embodied in your letter of 27th April, 1946 runs as follows:

> "A Union Government dealing with the following subjects-Foreign Affairs, Defence and Communications. There will be two groups of provinces, the one of the predominantly Hindu provinces and the other of the predominantly Muslim provinces, dealing with all other subjects which the provinces in the respective groups desire to be dealt with in common. The Provincial Governments will deal with all other subjects and will have all residuary sovereign rights."

This matter was to be discussed at Simla and we agreed to attend the conference on Sunday, 5th May, 1946, on the terms of my letter, dated 28th April, 1946.

You were good enough to explain your formula and then after hours of discussion on the 5th and 6th of May, the Congress finally and definitely turned down the proposed Union confined only to three subjects even with power to levy contribution for financing the Union.

Next, your formula clearly envisaged an agreement precedent between the Congress and the Muslim League with regard to the grouping of Muslim and Hindu provinces and the formation of two Federations of the grouped provinces and it followed that there must be two constitution-making machineries. It was on that basis that some kind of Union was suggested in your formula confined only to three subjects and our approval was sought in order to put into this skeleton blood and flesh.

This proposal was also categorically turned down by the Congress and the meeting had to be adjourned for the Mission to consider the matter further as to what steps they may take in the matter.

And now the enclosed document has been sent to us with a view that "this paper should be discussed at the next meeting to be held on Thursday afternoon at 3 p.m."The heading of the paper is "Suggested points for agreement between the representatives of the Congress and the Muslim League." By whom are they suggested, it is not made clear

We are of the opinion that the new suggested points for agreement are a fundamental departure from the original formula embodied in your letter of 27th April, which was rejected by the Congress.

To mention some of the important points we are now asked to agree that there should be one All-India Union Government in terms of paragraphs 1– 7 of this paper, which adds one more subject to be vested in the Union Government, i.e. "Fundamental Rights" and it is not made clear whether the Union Government and Legislature will have power or not to obtain for itself the finances by means of taxation.

In the new "suggestions" the question of grouping of provinces is left exactly as the Congress spokesmen desired in the course of discussions that have taken place hitherto, and is totally different from your original formula.

That there should be a single constitution-making body, we can never agree to, nor can we agree to the method of formation of constitution-making machineries suggested in the paper.

There are many other objectionable features contained in the suggestions which we have not dealt with as we are only dealing with the main points arising out of this paper. In these circumstances, we think, no useful purpose will be served to discuss this paper

as it is a complete departure from your original formula, unless after what we have said above, you will desire us to discuss it in the conference itself tomorrow.

* * *

Letter dated 9th May, 1946 from Lord Pethick-Lawrence to the President of the Muslim League.,

I have to acknowledge your letter of yesterday which I have shown to my colleagues. In it you raise a number of issues to which I propose to reply in order.

1. You claim that Congress "finally and definitely turned down the proposed Union confined only to three subjects even with power to levy contribution for financing the Union." This statement is not in accord with my recollection of what took place in the conference room. It is true that the Congress representatives expressed their view that the limitation was too narrow and argued further that even so limited it necessarily included certain ancillary matters. Up to a point you recognised that there was some force in the argument because you agreed, as I understood that some power to obtain the necessary finance must be given, there was no final decision on this matter (or of course on any other).

2. Next you claim, if I understand you aright, that our reference to the formation of groups is at variance with the formula in our invitation. I am afraid I cannot accept this view. It is of course, a slightly amplified form because it specifies the manner in which the provinces can decide as to joining any particular group. This amplified form is put forward by us as a reasonable compromise between the views of the Muslim League and those originally expressed by Congress against grouping at all.

3. You further take exception to the machinery that we suggest should be set up for making the constitution. I would point out to you, however, that you yourself in explaining how your two constitution-making bodies would work agreed on Tuesday last, in the conference that they would have to join together in the end to decide the constitution of the Union and you took no exception to their having a preliminary session in common to decide procedure. What we are proposing is in fact precisely the same thing expressed in different words. I am, therefore, quite at a loss to understand what you have in mind when you use the words "this proposal was also categorically turned down by the Congress."

4. In your next succeeding paragraph you ask who it is that makes the suggestions that are contained in the document I sent you. The answer is the Cabinet Mission and His Excellency the Viceroy who make them in our endeavour to bridge the gap between the viewpoints of the Congress and the Muslim League.

5. You next take exception to our departing from the original formula in my invitation. I would remind you that in accepting my original invitation neither the Muslim League nor the Congress bound itself to accept in full the original formula, and in my reply of April 29, I wrote these words:

"We have never contemplated that acceptance by the Muslim League and the Congress of our invitation would imply as a perliminary condition full approval by them of the terms set out in my letter. These terms are our proposed basis for a settlement and what we have asked the Muslim League Working Committee to do is to agree to send its representatives to meet ourselves and representatives of the Congress in order to discuss it.'

Indeed this is the only sensible attitude because the object of all our discussions is to explore every conceivable possibility of reaching agreement.

6. "Fundamental Rights" were included by us in our suggestions for addition to the list of Union subjects it seemed to us that it would be of benefit both to the large communities and to the small minorities for them to be put in and accordingly to be worthy of consideration in our conference. As to finance. it will of course be quite open to discuss in the conference the precise significance of the inclusion of this word in its context.

7. Your two following paragraphs are mainly a recapitulation of your previous arguments and have been already dealt with above.

From your last paragraph I understand that though you do not consider in the circumstances that any good purpose would be served by the attendance of the Muslim League Delegation at the conference fixed for this afternoon, you are willing to come if we express a desire that you should do so.My colleagues and I wish to obtain the views of both parties on the document submitted and therefore, would be glad to see you at the Conference.

* * *

Memorandum by the President of the Muslim League embodying minimum demands by way of an offer, in accordance with the Conference decision, dated 12th May, 1946.

Principles to be agreed to as our offer

1. The six Muslim-Provinces (Punjab, N. W. F. P., Baluchistan, Sind, Bengal and Assam) shall be grouped and will deal with all other subjects and matters except Foreign Affairs, Defence and Communications necessary for Defence, which may be dealt with by the

constitution-making bodies of the two groups of provinces-Muslim provinces (hereinafter named Pakistan Group) and Hindu provinces—sitting together.

2. There shall be a separate constitution-making body for the six Muslim provinces named above, which will frame constitutions for the group and the provinces in the group and will determine the list of subjects that shall be Provincial and Central (of the Pakistan Federation) with residuary sovereign powers vesting in the provinces.

3. The method of election of the representatives to the constitution-making body will be such as would secure proper representation to the various communities in proportion to their population in each province of the Pakistan Group.

4. After the constitutions of the Pakistan Federal Government and the provinces are finally framed by the constitution-making body, it will be open to any province of the group to decide to opt out of its group, provided the wishes of the people of that province are ascertained by a referendum to opt out or not.

5. It must be open to discussion in the joint constitution-making body as to whether the Union will have a Legislature or not The method of providing the Union with finance should also be left for decision of the joint meeting of the two constitution-making bodies but in no event shall it be by means of taxation.

6. There should be parity of representation between the two group of provinces in the Union Executive and the Legislature, if any.

7. No major point in the Union constitution which affects the communal issue shall be deemed to be passed in the joint constitution-making body, unless the majority of the members of the constitution-making body of the Hindu provinces and the majority of the members of the constitution-making body of the Pakistan Group, present and voting, are separately in its favour.

8. No decision, legislative, executive or administrative, shall be taken by the Union in regard to any matter of controversial nature, except by a majority of three-fourths.

9. In group and provincial constitution fundamental rights and safeguards concerning religion, culture and other matters of the different communities will be provided for.

10. The constitution of the Union shall contain a provision whereby any province can, by a majority vote of its Legislative Assembly call for reconsideration of the terms of the Constitution, and will have the liberty to secede from the Union at any time after an initial period of ten years.

These are the principles of our offer for a peaceful and amicable settlement and this offer stands in its entirety and all matters mentioned herein are interdependent.

* * *

NAWAB OF CHATTARI

20th July, 1941.

Dear Mr. Jinnah,

As I have accepted a salaried appointment in an Indian State, I write this to tender my resignation from the membership of the Council of the All-India Muslim League. It is needless for me to say that your good wishes and blessings would always be a source of great strength to me, and I am sure that they would not be denied.

With kind regards,

Yours sincerely,

Ahmed Said.

* * *

July 30, 1941.

Dear Nawab Sahib,

I received your letter dated, July the 20th from Chattari in the afternoon of the 24th of July, 1941. On examining the envelope I find that it was posted and registered at Delhi on the 22nd of July.

I beg to inform you that it was decided before the receipt of your letter to take disciplinary action against you, as indicated by my statement issued on the 21st, as you were a member of the Muslim League, for having joined the so-called National Defence Council. I regret, therefore, that apart from the technicality that your letter should have been addressed to the Secretary, I am unable to accept your resignation, pending the result of the disciplinary action that has to be taken against you. However, I am forwarding your letter to the Secretary of the All-India Muslim League.

Yours sincerely,

M. A. Jinnah.

* * *

LORD CHELMSFORD, VICEROY

Mount Pleasant Road,
Malabar Hill,
Bombay.
28th March, 1919.

Your Excellency,

The passing of the Rowlat Bill by the Government of India, and the assent given to it by Your Excellency as Governor-General against the will of the people, has severely shaken the trust reposed by them in British justice. Further, it has clearly demonstrated the constitution of the Imperial Legislative Council, which is a legislature but in name—a machine propelled by a foreign executive. Neither the unanimous members nor the entire public opinion and feeling outside has met with the least respect.

The Government of India and Your Excellency, however, have thought it fit to place on the Statute Book a measure admittedly obnoxious and decidedly coercive at a time of peace, thereby substituting the executive for the judicial.

Besides, by passing this Bill, Your Excellency's Government have activey negatived every argument they advanced, but a year ago when they appealed to India for help at the War Conference, and have ruthlessly trampled upon the principles for which Great Britain avowedly fought the war.

The fundamental principles of justice have been uprooted, and the constitutional rights of the people have been violated at a time when there is no real danger to the State by an overfretful and incompetent bureaucracy, which is neither responsible to the people nor in touch with real public opinion, and their sole plea is that the powers when they are assumed will not be abused.

I, therefore, as a protest against the passing of the Bill and the manner in which it was passed, tender my resignation as a member of the Imperial Legislative Council, for I feel that under the prevailing conditions I can be of no use to my people in the Council, nor consistently with one's self-respect co-operation is possible with a Government that shows such utter disregard for the opinion of the representatives of the people in the Council Chamber, and for the feelings and sentiments of the people outside.

In my opinion, a Government that passes or sanctions such a law in times of peace forfeits its claim to be called a civilised Government and I still hope that the Secretary of State for India, Mr. Montague, will advise His Majesty to signify his disallowance to this Black Act.

Yours truly,

M. A. Jinnah.

* * *

MR. I. I. CHUNDRIGAR

10, Aurangzeb Road,
New Delhi.
12th April, 1944.

Dear Mr. Chundrigar,

I shall feel obliged if you can ascertain whether Mr. Mohammed Habib of Habib Bank Limited, Bombay or Mr. Hasham Premji would serve on the "Planning Committee". Please see them personally and let me know. In the event of their refusing suggest some other name but it must be an outstanding name of a practical businessman. Please let me know without delay, if possible by wire.

Yours sincerely,

Jinnah.

* * *

Bombay,
2nd May, 1944.

Dear Quaid-i-Azam,

Your letter dated the 12th April 1944 was received by me after the recent terrific explosion and huge fires caused by them on the 14th ultimo. I had, therefore, a little time at my disposal to attend to your letter. However, I approached Mr. Mohammed Ali Habib twice and though he appears half inclined to accept a seat on the Planning Committee, he has not yet finally made up his mind. Mr. Mohammad Husain Hasham Premji is unwilling to accept a seat on the Committee. It is difficult to make another choice but if Mr. Mohammed Ali Habib ultimately declines, may I suggest to you any of the following persons: —

1. Mr. A. A. Maskati.
2. Mr. Habib Ibrahim Rehmatullah
   Newly elected President of the Muslim Chamber of Commerce, Bombay.
3. Khan Bahadur Haji Hassanali P. Ibrahim.

Yours sincerely,

I. I. Chundrigar.

* * *

Bombay,
29th May.1944.

Dear Quaid-i-Azam,

My further attempts to pursuade Mr. Mohammed Ali Habib to accept a seat on the Planning Committee have not borne fruit. I then pressed Mr. Mohammed Husain Hasham Premji and be has agreed to serve on the Committee. The only snag is that he is not a member of the Muslim League and is unwilling to be a member. If you are prepared to nominate a non-member, he will be a good choice.If not, I think Mr. Abdul Kader Sheikh of Surat will be an excellent choice. Though he is not actually in business, he is a man of exceptional intelligence and wide experience. However, if you desire to select a man actually in business, I think Khan Bahadur Hasanali P. Ibrahim will be a good choice. He is an active League worker and has thorough knowledge of business and is actually doing business in several items.

When are you likely to return to Bombay,

With best wishes

Yours sincerely,

I. I. Chundrigar.

* * *

Srinagar,
13th June, 1944.

Dear Mr. Chundrigar,

I thank you for your letter of May 29th. I have already communicated with Mr. Mohamed Hasham Prejmi, whose letter I received a few days ago.

Thanking you for the trouble,

Yours sincerely,

M. A. Jinnah.

* * *

Bombay,
26th January, 1946.

Dear Mr. Jinnah,

There is an urgent need of an English Weekly in this Province to advocate the Muslim League point of view and to carry on Muslim League propaganda among the English knowing public. Various schemes were considered from time to time for starting an English Weekly or Daily from Bombay. Of the several schemes placed before you, you were good enough to give your name as a founder to an English Weekly which may be looked after by a Committee consisting of Mr. I. I. Chundrigar, Mr. Abdul Kader Shaikh and Mr. Thariani. Some time later a suggestion was made to include Mr. Sadik also in this Committee and you accepted that suggestion. We formed a Committee of these four persons to start an English Weekly from Bombay. All the four members agreed to join the Committee before you left. After your departure, I tried to get in touch with them. After great difficulty, I could get Mr. Thariani and Mr. Sadik at my place and both of them ultimately expressed their unwillingness to go ahead with the scheme. My first reaction was that Mr. Thariani was probably unwilling to go ahead with Mr. Sadik on the Committee. When Mr. Sadik also declined to remain on the Committee I got in touch with Mr. Thariani again and requested him to continue, now that Mr. Sadik had already declined to remain on the Committee. Even then, Mr. Thariani did not agree. It appears that he wanted to start the paper as a business and did not like the clause empowering you to take over the paper whenever you chose. The position then was that only myself and Mr. Abdul Kader Shaikh were willing to go ahead. It may be mentioned that Mr. Thariani had at an earlier stage agreed to all the details of the enterprise. He agreed to engage Mr. Matlub H Sayed as the Editor on Rs. 400/- per month. He agreed to get the paper printed at the British India Press at the rate quoted by them with such reduction as we could secure through some channels. He had agreed to take up an office which was available. He suggested the name of a furniture merchant from whom he could purchase the requisite articles. The plans having proceeded so far and Mr. Matlub having been already engaged and authority having been given to Mr. Matlub to engage the staff to assist him, we find ourselves in a very serious predicament. All the necessary staff is engaged by now.

The British India Press is one of the largest Printing presses in Bombay and it has been purchased by the Mullaji Saheb and it appears that there are some partners in that concern. Mr. Yusuf Faizulla Bhai is one of them and is appointed the Managing Director of the press. We have decided to take up Mr. Faizullah Bhai as a third member of the Committee subject to your approval.

We have already started work and have incurred an expenditure of more than Rs. 2000/-. Mr. Matlub has been engaged as an Editor and the other staff has been engaged and even the material for the first issue.

I enclose herewith another letter on the lines suggested by you at Bombay and I hope to receive from you a reply on the lines mentioned by you.

Yours Sincerely,

I. I. Chundrigar.

* * *

Enclosure

Bombay,
26th January, 1946.

Sir,

The Muslim League Organisation suffers a very great handicap for want of an English medium through which it can carry its message both to the English reading public and Government quarters. With a view to overcome this handicap we have decided to start an English Weekly from Bombay.

We were aware that you intend to start an English Daily from Bombay in near future and we also feel that the starting of this Weekly will clear the ground for the starting of an English Daily. We have, therefore, decided to start it on the following conditions which were discussed with you by Mr. Chundrigar.

(1) That we the undersigned will contribute in equal shares whatever capital is necessary for starting this English Weekly which will be named the "Star".

(2) With a view to facilitate your plans for the starting of an English Daily from Bombay and with a view that this Weekly "Star" may be conveniently developed into an English Daily in near future, it is agreed that you will be the sole proprietor of the "Star" and that it will be open to you at any time to take over this Weekly from us.

(3) During the period that we run the paper, we shall be responsible for any loss that may be occasioned by the running of this paper and we shall take whatever profit is made during that period.

(4) It is however distinctly agreed that should this Weekly prove a profitable venue, we will not charge you any goodwill, but will accept from you the value of the assets on the date of your taking over at cost price.

(5) That you will please give your name as the founder of this paper.

We have taken up an office for this newspaper at 16-18 Old Customs House Road, and have engaged the Editor and other necessary staff and have also made arrangements for printing this newspaper at the British India Press. We are now merely awaiting your benedictions to bring out the first issue and we request you to send us your inspiring message for starting this Weekly.

Yours Sincerely,

I. I. Chundrigar
Abdul Kader Shaikh.

* * *

2nd February, 1946.

Dear Mr. Chundrigar,

I am receipt of your letter of the 26th January, and the offer made by Mr. Abdul Kader Shaikh and yourself, and the undertaking embodied therein which is enclosed with your letter. On these terms, I have no objection to your using my name as a Founder of English Weekly "Star", which you propose to establish, but I shall not be responsible in any other way for the management, control and administration of this venture.

I am also enclosing a message for "Star" on a seperate sheet.

Yours sincerely,

M. A. Jinnah.

* * *

THE RT. HON'BLE WINSTON S. CHURCHILL

10 Aurangzeb Road,
New Delhi.
15th August, 1946.

Dear Mr. Churchill,

I thank you for your cablegram, acknowledging my letter, and your reply of 3rd August, 1946.

I am rather surprised to read paragraph 3 of your letter. It shows that even you have not got a full grasp of the situation in India and it seems that your Press is not very helpful in that direction while the Congress propaganda of misrepresentation is so widely spread and their Press so powerfully organised by the capitalist patrons of the Congress.

What do you expect the Mussalmans to do? You admit the tendencies in England to support the Congress are very strong in the Government party. We have had a bitter taste of it perhaps the bitterest. The Muslim League was progressively betrayed by the Cabinet Delegation and the Viceroy and was being gradually steamrolled. When the Secretary of State for India and his colleagues and the Viceroy finally disclosed their hands, undoubtedly, there could be only one result and that is a general revolt against the British. For else, who is responsible to force down and thrust upon 100 million Muslims of India terms which the Congress alone will be pleased to accept? Even the final proposals of the Cabinet Mission both with regard to the long-term and short-term with which I was far from satisfied, were rejected by the Congress and the Muslim League alone accepted them; and now the Viceroy is making efforts to propitiate the Congress.

The situation is very serious and dangerous; and it is very difficult for me to make you understand the details, but since you have expressed a desire to hear from me I am enclosing herewith copies of my recent statements to the Press.

Yours sincerely,

M. A. Jinnah.

* * *

Text of telegram received by Quaid-e-Azam on August 31, 1946.

Mr. M. A. Jinnah 10 Aurangzeb Road, New Delhi I have received your important letter and I and my conservative colleagues will give it careful attention.

Winston Churchill.

* * *

RT. HON'BLE DAVID LLOYD GEORGE,
Prime Minister of Great Britain and Ireland.

August 27, 1919.

Sir,

We the undersigned Members of the All-India Muslim League Deputation, beg to place before you the following representation on behalf of the Musalmans of India.

Many memorials and representations from various bodies have already been sent to you, we will not therefore so far as possible, repeat the same grounds but confine ourselves to the feelings and sentiments of Muslims in India, regarding the future of the Ottoman Empire.

For generations past the Muslims of India generally have recognized the Khilafat of the House of Osman and Constantinople as Darul-Islam and Khilafat (the seat of Islam and the Khalifa). For many centuries the Sultan of Turkey has been recognised as the Servant of the Holy Places of Islam and their custodian by all the Muslims of the world, including the Shareef of Mecca. Whenever Turkey has been in trouble a reaction of it has been felt in India, and the Muslims have done all to help the Sultan of Turkey as the head of Islam to maintain his spiritual and temporal honour and position. More than once the Government of India itself encouraged the Muslims in that sympathy. The greater the danger for Turkey the more concerned Muslims have felt. So much so that in modern times during the Balkan Wars, Muslims of India organised a Red Crescent fund for Turkey at a very great cost.

The relations between the Muslims of India and the Sultan of Turkey have always been a recognised and established fact. As late as 27th January 1909 when a deputation of the Lonodn Muslim League waited upon Lord Morely, the then Secretary of State for India, his reply contained these words "I know very well that any injustice any suspicion that we were capable of being unjust to Mohammadans in India would certainly have a very severe and injurious reaction in Constantinople".

Not only during the war but even after the armistice His Excellency The Viceroy, on behalf of the Secretary of State for India assured the Muslamans of India in reply to

the resolutions passed by the All-India Muslim League in December last in these words. "As regards the Khilafat, His Majesty's Government adhere as they have throughout adhered to their public pronouncement that the question of the Khilafat is one that solely affects Muslims themselves without interference."

The anxiety of the Muslamans of India was mainly due to the positions of their Khalifa. They were conforted by the promises of the Secretary of State for India by which they understood that the status of their Khalifa would be left unhurt and he would continue to remain the servant and custodian of the Holy Places of Islam as well as that his seat as Constantinople would not be disturbed.

On 5th January, 1918 you, Sir, spoke "not merely the mind of the Government, but of the nations and of the Empire as a whole" that "Nor are we fighting....to deprive Turkey of its capital, or of the rich and renowned lands of Asia Minor and Thrace, which are predominantly Turkish in race.. . We do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race with its capital at Constantinople".

Now that victory has been achieved to which the Muslims blood and money have contributed not a little the Muslims have a right to claim that nothing will be done to whittle down or alter the pledge you gave to the world generally and Muslims in particular in the above words.

In this connection we take the liberty to remind you that when the war broke out the message sent by the King to the princes and people of India contained the following words. "Had I stood aside when in defiance of pledges to which my Kingdom was a party the soil of Belgian was violated and her cities laid desolate....I should have sacrified my honour....paramount regard for treaty, faith and the pledged word of rulers and peoples is the common heritage of England and India."

Indians have a right to claim that "Paramount regard" shall now be paid to the "pledged words" to which India was a "party".

We beg to submit that the occupation of Symarna by the Greek is a direct encroachment upon these pledged words and it has caused great anxiety and resentment amongst the Muslims because of that, and also because of the massacres of their co-religionists committed by the Greeks there before the very eyes of the British men-of-war.

As regards the non-Turkish portions of the Ottoman Empire, we understand that the Muslim population preponderates in all of them including Armenia and most of them contain the sacred places and shrines of Muslims. The world of Islam is agreed that they should remain in Muslim possession as before the war, which would be quite in accord with the reiterated avoqal of the Entente Powers when they sought the help and cooperation of Muslim nations that their war aims were entirely free from territorial ambitions and religious aspirations and that the Muslim Holy Lands will be "immune from attack and molestation". The views of Muslim religious leaders and their Fatwas expressing the necessity under the constitution of Islam of keeping the whole of the Jazirat-ul-Arab free from every non-Muslim control or interference, either direct or indirect, have already been

submitted to the Viceroy of India and we beg to draw, Sir, your earnest attention to them. What has happened lately in the Hedhaz as regards the Wahabbi activities has convinced the Muslims still further that the Sultan of Turkey alone is the sovereign fit to be the Defender of the Faith and the Custodian of the Holy Places.

With great respect but with sincere earnestness we beg to point out, Sir, that the reply given by the Council of Ten at Paris to the Ottoman Memorandum has caused a great disappointment to the Muslims. Instead of answering the Ottoman delegates and the Muslim world, that the "pleged words" of the British Prime Minister and the President of the United States of America shall be scrupulously honoured and the views of the Muslims of the world particularly of the seventy two millions of India shall be fully respected and due regard shall be paid to the demands of the constitution of Islam, it seems that the only Muslim Empire in Europe will be relegated to a very low and insignificant position among the religions and ruling nations of the world. The disappointment is felt greater because the Muslims of India are fully convinced that Great Britain was not only the chief factor in securing the victory against Turkey, but has also otherwise a paramount influence in settling the question of the Ottoman Empire. We need not add that if Great Britain becomes a party in reducing H.I.M. The Sultan of Turkey and the Khalifa of the Muslim world to the status of a petty sovereign the reaction in India will be colossal and abiding

We conclude by submitting that statesmanship can find means of securing permanently the life and an absolutely unmolested opportunity of autonomous development of the subject nationalities of the Ottoman Empire without taking recourse to its dismemberment without giving the military victory a religious character of making it a sign of the triumph of one religion over the other and without inflicting humiliation and dishonour on Islam.

We have the honour to be
Sir,
Your most obedient servants.

M. A. Jinnah,
Hasan Imam,
E. M. Bhurgari,
Yaqub Hasan.

* * *

SIR FAZLE HUSAIN

Mount Pleasant Road,
Malabar Hill,
Bombay
11th May, 1934.

Dear Fazle Husain,

Many thanks for your letter of the 25th April. Yes, I am very much better now, and hope that I shall be able to sail on the 24th May. I am glad that you approve of the

resolution passed by the All India Moslem League. It is a great comfort to me that I have the approval of a man whose judgment I value. I also, when I was in Delhi, was anxious to see you, but on account of my indifferent health at the moment and the pressure of work during the few days that I was there I was unable to do so. I am glad that you are much better and trust you will be soon quite well.

Thanking you again for your good-wishes for my speedy recovery.

I remain,
yours sincerely,

M. A. Jinnah.

* * *

15th May, 1934.

My dear Jinnah,

I was very pleased to get yours of the 11th May, saying that you have recovered from your indisposition and that you hope to be strong enough to sail on the 24th. I wish you a complete recovery and the best of health. India and, in particular, Muslim India cannot afford to lose you. Men of clear vision, independent judgment and strength of character are very few, and when one sees efforts made in non-Muslim Indian quarters not to help genuinely Muslim India with a view to secure their co-operation but simply to persuade the Muslim community to entrust its future to them, the need for a strong man of independent judgment, integrity and strength of character becomes apparent and overwhelmingly great.

Indian leaders have, I much regret to say, made a mess of political work in India, and during the last two years or so, Eglish public life has undergone a great change. From this distance, owing to lack of touch and lack of knowledge, I can hardly form an opinion but you have been there undoubtedly know that India's case stands a very poor chance in the public life of England today. This is no doubt most regrettable, but then what is the alternative? Between the Devil and the Deep Sea, the Muslim community must keep its head. At such crises it is only men of very outstanding ability like yours who can guide the community, and that is why I was very pleased indeed when I found you had given your consent to reorganise the League under your leadership.

With best wishes, I remain,

Yours sincerely,

Fazle Husain

* * *

MR. A. K. FAZLUL HUQUE

8th December, 1940.

Dear Mr. Jinnah,

You must have read in the papers my statements on the necessity of a final attempt to solve the communal problem of India. I do not wish to do anything without your consent and I am, therefore, writing these few lines to request you to call a meeting of the Working Committee or of the Council of the All-India Muslim League as early as possible. In all my statements, I have said nothing beyond the fact that the League might call the conference. Some day or the other, these communal differences will be made up, but I do not see any reason why the Muslim League should not take the wind out of the sails of other organisations and secure to itself the Credit of having done the greatest possible service to India and her people. Let us discuss, and if we fail, the blame will not be ours. As regards the subjects to be discussed, I will send you my note later on.

Yours sincerely,

Fazlul Huque.

* * *

11th December, 1940.

Dear Mr. Fazlul Huque,

Apart from the wisdom of this move on your part, I regret to say that you should have adopted this course without reference to me. From your statement, it follows that you are forcing the Muslim League that they should take the initiative, because in your second statement you are definitely appealing to the members of the Council of the All-India Muslim League to support you, and state that they should call upon me to summon an emergency meeting of the Counicl or the Working Committee of the League. This, whatever may have been your intentions, clearly conveys that I am not willing to come to a settlement for this unfortunate deadlock, for which the Congress alone is responsible.

I know you are very busy as the head of the Bengal. Government. Perhaps, you have not followed what has taken place at the various stages of negotiations, upto the present moment. I would, therefore, request you to read carefully at least the resolutions of the Working Committee, and the Council of the All-India Muslim League, and my recent speech in the Central Assembly in connection with the supplementary Finance Bill. This speech of mine is fully reported in many newspapers.

You have already in the public press declared your opinion as if the Muslim League was to be guided by somebody to come to a settlement and decided that we should consider the proposals which you are going to formulate for the purpose. I am glad that you are going to send me those proposals and I am awaiting them before I can express

any further opinion on the matter with regard to calling the meeting of the Working Committee or the Council. As suggested to you apart from the wisdom of your having issued these statements, and having appealed to the members of the Council in the Press, I think your move will convey the impression in the political quarters in India and in England that the Mussalmans are divided, as it has already been so interpreted in many quarters.

Yours sincerely,

M. A. Jinnah.

* * *

14th December, 1940.

Dear Mr. Jinnah,

I am very sorry that owing to prevailing facts and circumstances my move has already been misunderstood. I made it clear in my statements that I did not wish to dictate to you anything, but only to express the desire that there should be an effort for peace. In doing so, I never meant to insinuate that any one was to blame, although I did perfectly know where the offence really lies. But, it would not be politic for me to say anything indicating that I am already a party-man. At the same time, I feel so strongly that there should be one more peace effort and for that reason I could not resist the temptation of making a suggestion I never mean that I should take the lead or I should dictate but I was really asking you to take the lead and as the head of the premier political organisation of India, to call everybody else to meet you in order that they may be able to put their case before you and you may be in a position to discuss problems with them across the table and come to a decision. My object really was to put you in the position of the dictator of India. I am sorry if I have been misunderstood by you and my other friends. If you still think that my move has in any way been unwise, you can tell me accordingly. It is far from my intention to bring about a disruption in the Muslim League. I hope you will write to me both freely and frankly so that I may be able to repair any wrong that I may have unwittingly inflicted on the reputation of the League.

My only desire has been for peace, because I feel that unless there is unity among all communities on the principle of give and take, there will be no constitutional advance and no prospect of a better India than we know at the present moment.

The present Government of India Act is absolutely rubbish. It gives us responsibility but no power. It gives all the power to the Governor and the Governor-General-in-Council but all the responsibilities to the Ministers.

You can therefore, easily understand how much we feel our position under the present constitution and how much we are longing for a better state of things. I feel that the only obstacle in the way is the present impasse. I, therefore, think that this should be removed anyhow, but not by any surrender of our principles or of the position that we now hold. That will be for you to decide, but do please try to bring about a solution which will enable India to march forward. If you think that it is the Pakistan scheme and nothing

else why not send for these people and explain to them what you mean? People are not able to appreciate or understand the thing fully. This will be removed if you have free talks with the leaders. It is not for me to suggest ways and means but I have indicated to you my heart's desire, and I hope you will appreciate it.

Yours sincerely,

Fazlul Huque

* * *

4th January, 1941.

Dear Mr. Fazlul Huque,

I really do not know what I can say with regard to this matter. I think you have seen what the Press has been writing about this move. You have recently issued a statement from Poona saying that you are misunderstood. Well, I cannot blame the people because I said from the very beginning that it was a very unwise move. I am quite sure that you did not intend to bring about a disruption in Muslim League. I quite appreciate your desire for peace and settlement and nobody desires them more than I do. But, the question is how they should be brought about. When the other party has declared a war and is holding a pistol at your head, what do you propose that I should do? What do you think is the aim and the object of the Congress in launching civil disobedience? Is it not obvious that they want to bend the British Government to surrender or yield to their demands? At whose cost? Over our head and at our cost

An old and experienced politician like you and a veteran fighter that you are, what do you expect me to do in these circumstances?

Yours sincerely,

M. A. Jinnah.

* * *

7th January, 1941.

Dear Mr. Jinnah,

I have received your letter. I quite understand your view-point, but certainly something will have to be done. However, I am doing nothing at the present moment and I am allowing things to simmer. As a matter of fact, I am watching developments. If there is anything particular, I shall let you know.

Yours sincerely,

Fazlul Huque.

* * *

Telegram from Mr. Jinnah to Mr. Fazlul Huque, dated 21st January 1941.

My attention drawn to a summary press report of our correspondence regarding your move Hindu-Muslim settlement. Report incorrectly represented. Its source am informed Calcutta. Propose release complete correspondence.

* * *

Telegram from Mr. Fazlul Huque to Mr. Jinnah dated 22nd January, 1941.

Surprised your telegram. I know absolutely nothing. Will you kindly await my letter, just writing?

* * *

23rd January, 1941.

Dear Mr. Jinnah,

I have already sent you a wire yesterday about incorrect reports in the Press regarding our Hindu-Muslim unity move. As I have already wired to you, I know nothing about these mis-statements in the Press nor have I yet seen them. You say that they emanated from Calcutta. I made enquires but I cannot lay my hand on any one who may be guilty. I can have no objection to your publishing the whole correspondence, but I would ask you to consider if that will not worsen matters. It would be much better if you made a fresh statement pointing out the inaccuracies and stating what the real facts are. I feel more and more convinced that this unity move is bound to be a fiasco as Communities do not show the slightest inclination to be friendly. In these circumstances, no useful purpose will be served by our publication of the correspondence that passed between us at a time when I was full of hope. I am still anxious to work for a compromise when the parties are unaccommodating each other. Hope you will consider my point of view before you decide anything.

Yours sincerely,

Fazlul Huque.

* * *

New Delhi.
November 13, 1942.

Dear Mr. Jinnah,

You have known me for over 30 years and you can easily realise I have been longing to meet you and to assure you my attachment to you and the Muslim League.

It is an irony of fate that this rift should have taken place between you and me after close cooperation for the long span of over quarter of a century. However, I request you to allow the dead-past bury its dead and throw a veil over all that has happened during the

past few months, and remove the ban on me and my supporters and facilitate our entry in the League fold. I can assure you that I will abide by the discipline of the party and the instructions of the President of the Muslim League.

As for the Progressive Muslim League, up to now it exists on paper only and it ceases to exist automatically with my entry and the entry of my supporters into the League.

I need hardly emphasise the fact that in the interests of Islam and the Muslim solidarity I am prepared to make any sacrifices and to subordinate my personal interests and inclinations to the supreme demand of Muslim Nation. I am extremely anxious that the breach in the Muslim community should be made up, and efforts should be made that no Muslim may remain outside the folds of the League.

I understand you will be leaving Delhi tonight, but I would appreciate it very much if you would give me a few minutes time to talk to you personally and to explain everything frankly.

Under Providence I leave the interest of Bengal Muslims in your hands.

Yours sincerely,

A. K. Fazlul Haque.

* * *

February, 5, 1943.

Dear Mr. Jinnah,

I am determined to solve the Bengal tangle and to put an end to the meaningless strife which is having the most undesirable consequences on the prospects of the Muslim community in Bengal.

Through the mercy of Providence I have an assured position in the Bengal Legislative Assembly, and can carry on for an indefinite period till the end of the war and one year after.

But I am going to sacrifice all, that I now possess, for the sake of my country and of the solidarity of my community.

The step that I am taking will also show that I have not been able to blame for the unfortunate events that have taken place in Bengal during the last 15 months and that I have been more sinned against than sinning. I do not, however, wish to rake up the unpleasant past, but to concentrate on the future.

I gathered from the last words you told me in the course of my last interview with you, that in case I liquidate the Progressive Party and resign from my office as Premier you would lift the ban which has been put on me.

I have thought carefully over the situation and with a view to facilitate my coming back to the League, I am ready to tender my resignation which will mean the automatic dissolution of the Progressive Coalition Party.

May I now get a line from you to tell me that I have understood you alright, and that the ban put on me will be lifted as soon as I tender resignation of my office as Premier? If so, I will take my step I have indicated, and I hope you will render the barest possible justice by taking me back to the League as soon as your conditions are satisfied.

If I come back to the League, it will be a matter of party politics in Bengal for Muslim members and Muslim leaders to determine as to who should be the chief and what should be the composition of the Bengal Cabinet?

So long as we do not contravene the rules and principles you have laid down, I hope, you will not impose your decision on the steps we may take in Bengal for securing the best possible administration in country.

With deep regards,

I am,
Sincerely yours,

A. K. Fazlul Huque.

* * *

February 10, 1943.

Dear Mr. Huque,

I am in receipt of your letter of February 5. In the course of the interview that you had with me in consequence of your letter of November 13, 1942, I maintained that our decision was entirely due to your wrong conduct and action that you took and that you have already done a very great harm to the Muslim cause, of which you are better aware than anybody else.

I re-assured you that I have no personal feeling in the matter nor was I, or am influenced by any outside agency or any particular individual.

I took the decision of expelling you from the Muslim League because your conduct and action was a gross breach of discipline and fundamental principles and policy of the All-India Muslim League organisation. Therefore, you expressed regret and assured me that you were repentant and also expressed your willingness to abide by whatever proposal I would consider fair.

You told me that all that you wanted was that the ban should be lifted and that ›u were ready and willing to remain as ordinary member of the League and serve the ·ganisation in any capacity that the League may assign to you.

In your letter of November 13, 1942, also, before I gave you an interview you ated, "I can assure you that I will abide by the discipline of the party and the instruc- ons of the President of the Muslim League."

Thereupon, I made the following suggestions to you subject to the final sanction of ıe Working Committee of the All-India Muslim League.

(1) "That you should express your regret for what you have done. If you have ow come to the conclusion that you should be re-admitted as a member, it is due to the rganisation from you, whose membership you value so much, that you should show pentance on your part. Otherwise if members were expelled and allowed to be readmitted, ; if nothing had happened, it would not only be inconsistent with self-respect of the or- anisation, but would be destructive of the elementary principles of discipline.

"The first point, therefore that I suggested in my last interview with you, was at you should express your regret for what you have done."

(2) "That you should liquidate the Progressive Coalition Party or completely issociate yourself from it and resign from your office as Premier. After that, I told you, was prepared to see that the ban should be lifted and that you and other Muslims, who ere expelled, should be eligible for membership of the Muslim League and also to Muslim eague Party in the Bengal Assembly. Thereafter, the Muslim League party in the Bengal ssembly will take such decisions as may be necessary from time to time with regard to atters arising in connection with and relating to the Legislature and the administration the Government of Bengal in consonance with the fundamental principles and the policy the All-India Muslim League, subject, of course, to one over-riding provision which embodied in the Resolution No. 2 of the Working Committee dated October 22, 1939, ıd confirmed by Resolution No. 1 of the Council of the All-India Muslim League dated ebruary 25, 1940, which runs as follows:—

"The Working Committee hereby empower the President to advise, guide and ue instructions to Muslim League parties in the various Provincial Legislatures in the ent of some sudden emergency arising.

"The Muslim League parties shall give effect to or carry out such instructions may be given by the President."

At this interview of the 13th November, 1942, you agreed to carry out these nditions within a fortnight. But I heard nothing further from you till now.

Before I close I must say that I cannot appreciate the tone, the language and sentiments expressed by you in the first paragraph of your letter, because although you conclude it by saying "I do not however, wish to rake up the unpleasant past, but to concentrate on the future", you have already indulged to a considerable extent in raking up the past.

I must also repudiate and cannot agree with you what you say in this paragraph, as it is contrary to real facts. I am obliged to say this because if you really wanted to bury the unpleasant past and intended to concentrate on the future you should not have started with such a preamble as is contained in this paragraph of your letter.

Nor do I understand the last paragraph of your letter, specially when you say, "I hope you will not impose your decision on the steps that we take in Bengal for securing the best possible administration for all communities in the country." Perhaps it is a mistake and I suppose you mean Bengal.

Nor do I understand what is the meaning of your suggestion that I should not impose my decision on the steps that you may take in Bengal.

However, it seems to me that the last paragraph of your letter need not be discussed further, in view of what I have already explained and stated above, namely the conditions to be complied with, in order to facilitate your being re-admitted to the Muslim League organization.

I shall move in the matter as soon as the above condtions are satisfied by you.

With kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

JINNAH—GANDHI CORRESPONDENCE

(On July 4, 1918, Mr. Gandhi addressed the following letter to Mr. Jinnah, who was at that time President of the Home Rule League, Bombay Branch.)

I do wish you would make an emphatic declaration regarding recruitment. Can you not see that if every Home Rule Leaguer became a potent recruiting agency whilst at the same time fighting for constitutional rights we should ensure the passing of the Congress—League scheme, with only such modifications, if any, that we may agree to? We would then speak far more effectively than do today. 'Seek ye first the recruiting office and everything will be added unto you.' We must give the lead to the people and not think how the people will take what we say. What I ask for is an emphatic declaration, not a halting one.

Mr. Jinnah's reply is not traceable. It may be recalled that about the same time Wat Conference was held in Delhi whereas Mr. Jinnah had moved a resolution on constitutional reform for India. The resolution was, however, ruled out of order by the Chairman which caused great resentment among those present. Mr. Jinnah in his speech explained that war measures were in no way prejudiced by taking up of question of Constitutional reforms. Thereafter Bombay Provincial Conference was held on 10th June, 1918. Addressing the Conference, the Governor, (Lord Willingdon) had said:

Eager and anxious as I am to feel assured of an entirely united force to assist me in this campaign, there are a certain number of gentlemen, some of whom have considerable influence with the public, many of them members of the political organisation called the Home Rule League whose activities have been such of late years, that I cannot honestly feel sure of the sincerity of their support, until I have come to a clear understanding with them and have frankly expressed to them all that is in my mind.

Mr. Jinnah in reply pointed out that the public response to the message of King-Emperor, namely, their assurance of the determination of the Presidency to continue to do her duty to her utmost capacity in the great crisis through which the Empire was passing, had the support of the entire educated community of India. There were also no two opinions at this crisis that India should go forward-nay, it was imperative that India should develop her man-power, and utilise her resources to the fullest possible extent. But before he would proceed further, he must say that he was pained, very much pained, that His Excellency should have thought fit to cast doubts on the sincerity and the loyalty of the Home Party. He was very sorry, but with the utmost respect he must enter his emphatic protest against that. They were anixious as any one else to help the defence of the motherland and the Empire. He did not wish to take up the time of that august body at that late hour. The difference was only regarding the methods, for, Government's methods the Home Rule Party did not want, he was only making suggestions for the improvement of the scheme. The Government had their own scheme, namely, for the recruitment of sepoys, but that was not enough to save them from the German menace, which was right at their door on the frontiers. They wanted a national army or, in other words, a citizen army and not a purely mercenary army.

Continuing the speech, Jinnah pointed out that His Highness the Maharaja of Jamnagar had said that "we should not bargain, that we should not be moved by a huckstering spirit; we should wait for what we want today till tomorrow and if we do what we are required to do we shall surely get our desire." Mr. Manmohandas Ramji, on the other hand had said: "We should do all we can now and we shall get the benefit and what we want afterwards."

Mr. Jinnah: Now is this not bargaining? Mr. Manmohandas is a strict business man; our young men are not and our recruiting field is our young men. They prefer to be made to feel that they are the citizens of the Empire and that would rouse them to come forward and make sacrifices. I don't agree that we should do all we can on the understanding that we are going to be rewarded for it afterwards, neither do I say that we should

bargain and make conditions before we help the Empire, but I say that if you wish to enable us to help you, to facilitate and stimulate the recruiting, you must make the educated people feel that they are the citizens of the Empire and the King's equal subjects. But the Government do not do so. You say that we shall be trusted and made real partners in the Empire. When? We don't want words. We don't want the consideration of the matter indefinitely put off. We want action and immediate deeds. I will only give one instance of the dilatoriness. At the Delhi War Conference, we passed a resolution recommending that a substantial number of King's Commissions should be granted to the people of India and that the training colleges should be thrown open. It is nearly two months now. And what has been done? I have heard nothing yet. We would not succeed in preparing the real defence of India, much less help the Empire, unless India is made partner of the Empire and trusted.

The Chairman said that the speaker had better go to the Government at Delhi or Simla and say those things there, for he had no power over that matter.

Mr. Jinnah: But Your Excellency said that the Bombay Government had been directed by the Government of India to carry out the proposals embodied in the memorandum annexed to the resolution now under discusion. If the Government wanted us to cooperate with them and carry out their wishes in this province then let them trust us. I cannot agree with the methods laid down in the resolution, and I do not approve of that part of the resolution which deals with the appointment of boards.

The Chairman said Jinnah could not question the ruling of the chair.

Mr. Jinnah: I will say that I cannot support the whole of the resolution, but only a part of it. I do not approve of the personnel of the Board. I do not agree with it because I have not been given an opportnity to exercise my judgment. I want to move an amendment But it has been ruled by Your Excellency that no amendments will be allowed. This is a procedure which is unheard of, not known to any constitution but since the ruling is given, I must bow to it.

In October, 1920, Mrs. Annie Besant resigned the Presidentship of the All-India Home Rule League. Mr. Gandhi was elected its new President. He proposed to change its creed and rename it as Swaraj Sabha.

A general meeting of the members of the All-India Home Rule League was held on the 3rd of October, 1920, in Bombay when Gandhi presided. After the notice convening the meeting was read, the consideration of the draft of the amended constitution of the League was taken up. The first article regarding the change of name was agreed to without discussion. But regarding Article 2, covering the objects of the Sabha, there was a heated discussion lasting over two hours. The article as drafted by the Sub-Committee of the Central Council of the League ran thus:

(i) To secure complete Swaraj for India according to the wishes of the Indian people.

(ii) To carry on a continuous propaganda with a view to organising the people for peaceful and effective action to achieve such Swaraj, and to take such action whenever necessary.

(iii) The interpretation of the word "Swaraj" as used herein shall not be extended beyond Article 1 of the Congress Constitution.

There were five amendments, two of which were tabled by Jinnah, and when the disucssion came up before the meeting he moved his first one that Article 2 should read: "To secure Swaraj for India in conformity with Article 1 of the Constitution of the Indian National Congress' and clauses 2 and 3 should be omitted. In a somewhat lengthy speech he explained the reasons that had led him to press the amendment and said that the constitution of the Home Rule League laid down three things; first, that they were to secure self-government within the British Commonwealth and were to be recognised as free and equal members of the Commonwealth; second, this goal was to be attained by constitutional methods; and third, that the British connection was to be maintained and strengthened. Any change in their constitution, therefore, which went against these two propositions, namely, the attainment of complete self-government within the British Commonwealth and the adoption of constitutional methods was a position which could not be taken up, especially as they were affiliated to the Indian National Congress. Therefore, they could only lay down as their object, the securing of Swaraj in conformity with Article 1 of the Congress Constitution. The proposed change meant the declaration of complete independence and severance from the British Commonwealth and it did not lay down the form of Government but left it to the wishes of the people of India. The methods laid down in the proposed change would be peaceful but not necessarily constitutional and law-abiding. Moti Lal Nehru spoke against the amendment and after a considerable discussion, it was lost when put to vote.

Jinnah then moved his second amendment to the effect that Swaraj shall mean responsible government. This one too, on being put to the vote, was lost. After this he pointed out that the constitution of the Home Rule League could not be changed except by the Council and that when three-fourths of the members voted for it. The chair, however, ruled that this meeting was competent enough to carry the changes with a bare majority, and, in reply to Jamnadas Dwarkadas, the Chairman announced that "it was open to any member, be he life member or otherwise, to resign his membership if he thought he could not remain a member of the Sabha under its altered constitution."

The consequences of the change in the Home Rule League's object and name was that a very large number of people led by Jinnah resigned. On or about 25th October, 1920, the following joint letter of resignation was addressed by Mr. Jinnah and others to Mr. Gandhi:

We, the undersigned members of the League, are of opinion that the Constitution adopted by the League in its General Meeting held in the Morarji Hall on the 3rd instant constitutes a fundamental departure from the aims, objects and methods of work hitherto pursued by the League. The new Constitution deliberately omits any reference to the British connection in Clause 2 (1) which lays down the goal of the League and Clause 2 (2) thereof is clearly permissible of unconstitutional and illegal activities provided they are peaceful and effective. We are further of opinion that these changes in the Constitution were made by adopting a procedure contrary to the rules and regulations of the League. We venture to say that your ruling, aiming at validating the said procedure, was both incorrect and arbitrary. We hold to the ideas and methods embodied in the Congress Constitution and we further believe that a body like the League, affiliated as it is to the Indian National Congress, must restrict itself to methods of work which were considered by the Indian National Congress as constitutional.

Anxious as we are to assist the League in its mission of strengthening and furthering the cause of the Indian National Congress, we regret that, owing to the radical alterations recently made in the Constitution, we are unable to remain any longer members of the League.

We, therefore, with great sorrow, tender our resignation of our membership of the League and of such offices thereof as are at present held by any of us.

We remain,
Yours faithfully,

M. A. Jinnah
M. R. Jayakar
Jamnadas Dwarkadas
Kanji Dwarkadas
K. M Munshi

Hiralal Nanavaty
Nagindas Master
Gulabchand Deochand
Chotubhai Vakil
Mangladas Pakvasa

* * *

R. G. Munsif
M. K. Azad
Morarji Kanidar
Jamnadas Metha
Hansraj Pragji Thackersey

Chandrashankar Pandya
N. B. Vibhakar
Manilal Nanavaty
Y. M. Pakwasa

On 25th October, 1920, Mr. Gandhi wrote a letter to Mr. Jinnah and others that his ruling on the validity of the change of the constitution was strictly correct and that apart from technical objections, the seceders' implication that the revised constitution

was not for British connection was wrong as the meaning of Swarajya was confined to the Congress goa.. Appealing to Mr. Jinnah and others to reconsider their resignations, Mr. Gandhi said:

I am not opposed to the British connection by itself, but I do not wish to make a fetish of it. I will not keep for a single minute under slavery for sake of that connection. But I and those who think with me have limited our ambition in order that we can carry the Congress with us and be thus enabled to remain affiliated to that body. I entirely dissent from you that Clause 2 permits unconstitutional or illegal activities. The words 'unconstitutional and illegal' are highly technical terms. The ex-Advocate-General of Madras considers non-co-operation to be unconstitutional. You consider it to be perfectly constitutional. The President of the Special Congress gave it as his considered ruling that my resolution was not unconstitutional. As not an indifferent lawyer of 20 years of unbroken practice I confess it as difficult for me to conceive an illustration under British Constitution of unconstitutional activity except it be violence and violence has been specifically eschewed from the Sabha Constitution. Similarly about the word 'illegal' jurists have difference on its interpretation. A cyclist cycling without a lamp to fetch a doctor acts contrary to law, but does not engage in illegal activity. He voluntarily pays the fine and thus honours law. To disregard tyrannical administrative order may be contrary to law but it is not in my opinion illegal activity. To make strong speeches amounting in the opinion of erratic judges to sedition is not illegal activity. In placing before you for your consideration these homely illustrations my purpose is to show that it is a most dangerous thing for the country fighting for its very life, its honour and its religion to tie itself down in a knot of ndefinable expressions. Surely all public bodies will think out for themselves the methods to be adopted for winning freedom for the country. I personally take unconstitutionalism and illegalties but refuse to make a fetish of these as I refuse to make a fetish of British connection.

Mr. Jinnah, in reply, recalled the events preceding the Bombay meeting at which the change in the constitution of Swaraj Sabha was adopted and again urged that as the Executive Council of the All-India Home Rule League cannot alter the constitution except by three-fourths majority, therefore a *fortiori*, general meeting should not be able to do so. With regard to the British connection, Mr. Jinnah said he also did not make a fetish of it, but he maintained that statesmanship, wisdom and commonsense dictated India should attain full freedom within the British Commonwealth as an equal, and independent member.

Mr. Jinnah added: I thank you for your kind suggestion offering me 'to take my share in the new life that has opened up before the country.' If by 'new life' you mean your methods and your programme, I am afraid I cannot accept them; for I am fully convinced that it must lead to disaster. But the actual new life that has opened up before the country is that we are faced with a Government that pays no heed to the grievances, feelings and sentiments of the people; that our own countrymen are divided; the Moderate Party is still going wrong; that your methods have already caused split and division in almost every institution that you have approached hitherto, and in the public life of the country not only amongst Hindus and Muslims but between Hindus and Hindus and Muslims and

Muslims and even between fathers and sons; people generally are desperate all over the country and your extreme programme has for the moment struck the imagination mostly of the inexperience youth and the ignorant and the illiterate. All this means complete disorganisation and chaos. What the consequence of this may be, I shudder to contemplate; but I, for one, am convinced that the present policy of the Government is the primary cause of it all and unless that cause is removed, the effects must continue. I have no voice or power to remove the cause; but at the same time I do not wish my countrymen to be dragged to the brink of a precipice in order to be shattered. The only way for the Nationalists is to unite and work for a programme which is universally acceptable for the early attainment of complete responsible government. Such a programme cannot be dictated by any single individual, but must have the approval and support of all the prominent Nationalist leaders in the country; and to achieve this end I am sure my colleagues and myself shall continue to work.

* * *

Mr. M. A. Jinnah sent Mr. B. G. Kher with a special message to Gandhiji about Hindu-Muslim Unity. Mr. Kher saw Gandhiji at Tithal. As a result of their conversation Gandhiji addressed the following letter to Mr. Jinnah.

Tithal,
May 22, 1937.

Dear Shri Jinnah,

Kher has given me your message. I wish I could do something but I am utterly helpless. My faith in Unity is as bright as ever; only I see no daylight out of the impenetrable darkness, and in such distress I cry out to God for light.

Yours sincerely,

M. K. Gandhi.

* * *

Another Letter to Mr. Jinnah

Segaon,
October 19, 1937

I carefully went through your speech at Lucknow, and I felt deeply hurt over your misunderstanding of my attitude. My letter was in answer to a specially private message you had sent to me. It represented my deepest feeling. That letter was purely personal, were you right in using it as you did?

"As I read it, the whole of your speech is a declaration of war. Only, I had hoped you would reserve poor me as a bridge between the two. I see that you want no bridge. I am sorry. It takes two to make a quarrel. You won't find me one, even if I cannot become a peace-maker.

"This is not for publication, unless you desire it. It is written in all good faith and out of an anguished heart."

* * *

Letter from Mr. Jinnah to Mr. Gandhi

Bombay,
November 5, 1937.

"I am of opinion that I was fully justified in publishing your letter from Tithal last May; I am of opinion that I was fully justified in doing so; but your letter means something different from what I understand it to mean. Surely it was open to you to offer your explanation to the public. The letter was not marked as it is usual to do so when its publication is not desired by the writer, and my message to you was not private. Even now you do not indicate how I have misunderstood your attitude or the contents of that letter.

"I am sorry you think my speech at Lucknow is declaration of war. It is purely in self-defence. Kindly read it again and try and understand it. Evidently you have not been following the course of events of the last twelve months.

"As to reserving you as a 'bridge' and 'peace-maker', don't you think your complete silence for all these months has identified you with the Congress leadership, although I know that you are not even a four-anna member of that body.

"I regret to say that I find nothing definite or any constructive proposal in your letter under reply, except that it is written in all good faith and out of an anguished heart which I reciprocate."

* * *

Letter from Mr. Gandhi to Mr. Jinnah

Segaon,
February 3, 1938.

"Pandit Nehru told me yesterday that you were complaining to the Maulana Sahib about the absence of any reply from me to your letter of November 5 in reply to

mine of October 19. The letter was received by me when I was pronounced by the doctors to be seriously ill in Calcutta. The letter was shown to me three days after its receipt. Had I thought it necessarily called for a reply, even though I was ill I would have sent one. I have re-read the letter. I still think that there was nothing useful that I could have said in reply. But, in a way, I am glad that you awaited a reply. Here it is.

"Mr. Kher told me definitely that he had a private message from you. He delivered it to me when I was alone. I could have sent you a verbal message in reply; but, in order to give you a true picture of my mental state, I sent you the short note. There was nothing to hide in it; but I did feel, as I still do, that the way in which you used it came upon me as a painful surprise.

"You complain of my silence. The reason for my silence is literally and truly in my note. Believe me, the moment I can do something that can bring the two communities together nothing in the world can prevent me from so doing.

"You seem to deny that your speech was a declaration of war, but your later pronouncements too confirm the first impression. How can I prove what is a matter of feeling? In your speeches I miss the old nationalist. When in 1915 I returned from the self-imposed exile in South Africa, everybody spoke of you as one of the staunchest of nationaalists and the hope of both Hindus and Muslims. Are you still the same Mr. Jinnah? If you say are, in spite of your speeches, I shall accept your word.

"Lastly, you want me to come forward with some proposal. What proposal can I make except to ask you on bended knees to be what I had thought you were. But the proposals, to form a basis of unity between the two communities, has surely got to come from you.

"This is again not for publication, but for your eyes. It is the cry of a friend, not of an opponent."

* * *

Letter from Mr. Jinnah to Mr. Gandhi.

New Delhi,
February 15, 1938

"I did not complain to the Maulana Sahib about the absence of any reply from you. I only mentioned the facts, as he was anxious that we two should meet. Anyhow, I am glad to hear from you.

"My message to you through Mr. Kher, as I informed you in my last letter, was not private. It was only when Mr. Kher went to see you at Wardha that I did say that he should not mention the matter to any one except you and that if you yourself were inclined in the first instance to take up the matter, then it would be more than half the battle won. On his return to Bombay Mr. Kher told me that it was difficult for you to give a reply as you were restricted not to disclose it to any one or consult anybody else.

Thereupon I said that it was not intended to be a secret and that he was free and you were free to put your heads together and let me know whether at that juncture you were inclined to take up this matter with the powerful and overwhelming influence which you exercise over the Congress.

"Then he saw you again a Tithal and from that moment it ceased to be a private matter between two individuals; and he brought me your reply in writing which I had to publish, because you know of the controversy between me and Babu Rajendra Prasad and Pandit Jawaharlal Nehru in the Press where it was sought to make out that I was putting every obstacle in the way of a Hindu-Muslim settlement.

"As your letter was not marked confidential, I used it. Besides, what is wrong in my saying that I had approached you on my own accord and that was the reply I received from you. I cannot understand why you feel so much about it.

"You say that I complained of your silence. Well, I do. But you further proceed to say: 'Believe me the moment I can do something that can bring the two communities together nothing in the world can prevent me from so doing.' Now, what am I to gather from this? Am I right in interpreting that the moment is not come?

"With regard to your opinion that my speech at the Lucknow session and my later pronouncements, which you are pleased to call a declaration of war, I can only repeat that it is in self-defence. Evidently you are not acquainted with what is going on in the Congress press: The amount of vilification, misrepresentation and falsehood that is daily spread about me—otherwise, I am sure, you would not blame me.

"You say that when in 1915 you returned from South Africa everybody spoke of me as one of staunchest of nationalists and the hope of both the Hindus and Muslims, and you ask me a question, 'Are you still the same Jinnah'? And proceed further to say, 'If you say you are, in spite of your speeches, I shall accept your word.' And you say that in my speeches you miss the old nationalist. Do you think that you are justified in saying that? I would not like to say what people spoke of you in 1915 and what they speak and think of you today. Nationalism is not the monopoly of any single individual, and in these days it is very difficult to define it; but I don't wish to pursue this line of controversy any further.

"You conclude by saying, 'Lastly you want me to come forward with some proposal. What proposal can I make except to ask you on bended knees to be what I had

thought you were; but the proposals, to form the basis of unity between the two communities, have surely got to come from you.' I think you might have spared your appeal and need not have preached to me on your bended kness to be what you had thought I was.

"As regards the formulation of proposals which would form the basis of unity, do you think that this can be done by correspondence. Surely you know as much as I do what are the fundamental points in dispute. In my opinion, it is as much up to you to suggest ways and means of tackling the problem. If you genuinely and sincerely desire and feel that the moment has come for you to step in and with your position and influence you are prepared to take the matter up earnestly, I will not fail to render all the assistance I can."

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Letter from Mr. Gandhi to Mr. Jinnah.

Segaon,
February 24, 1938

"I have read your letter to Jawaharlal also I observe that both the letters invite not written replies but a personal discussion. I do not know whether it will take place in the first instance between you and Jawaharlal or, now that Subhas Bose succeeds him, between you and the latter. If you desire that before this there should be a talk between you and and me, I would be delighted to see you in Segaon any time which is convenient to you before March 10, after which, if health permits, I might have to go to Bengal. So far as I am concerned, just as on the Hindu-Muslim question I was guided by Dr. Ansari, now that he is no more in our midst, I have accepted Maulana Abul Kalam Azad as my guide. My suggestion, therefore, to you is that conversation should be opened in the first instance as between you and the Maulana Sahib. But in every case regard me as at your disposal.

* * *

Letter from Mr. Jinnah to Mr. Gandhi.

New Delhi,
March 3, 1938.

"In your letter I missed the note of response: First, whether you are of opinion that you see light now and the moment has come, and, secondly, if so, whether you are prepared to take the matter up in right earnest.

"I find that there is no change in your attitude and mentality when you say you would be guided by Maulana Abul Kalam Azad as Dr. Ansari is no more. If you pursue this line you will be repeating the same tragedy as you did when you expressed your helplessness because Dr. Ansari, holding pronounced and die-hard views, did not agree, and you had to say that you were willing, but what could you do. This happened, as you know, before you went to the Round Table Conference.

"At the Round Table Conference the tragedy was repeated by you when you seemed to be willing to accept provisionally certain terms; but you, there also, expressed that you were helpless as the Hindus were unwilling and you, as a representative of the Congress, would have no objection if the Hindus and Muslims came to an agreement.

"We have reached a stage where no doubt should be left that you recognise the All-India Muslim League as the one authoritative and representative organisation of the Muslims of India and, on the other hand, you represent the Congress and other Hindus throughout the country. It is only on that basis that we can proceed further and devise a machinery of approach.

"Of course, I shall be glad to see you, although I shall be equally glad to see Pandit Jawaharlal or Mr Bose as you may desire. The matter, as you know, will not be clinched without reference again to you by either of them. Therefore, I will prefer to see you first. In any case, I am sorry to say that I cannot come to Segaon to see you before March 10. I have to go to Bombay and also I have fixed various other engagements of my tour; but we can fix up the time and place that may suit us both."

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Letter from Mr. Gandhi to Mr. Jinnah.

Segaon,
March 1938

"Your letter revives painful memories. I will not discuss at this stage, at any rate, the various debatable points raised in your letter. Suffice it to say that I am at your disposal. If you cannot come to Segaon and my health permits, I will gladly go to Bombay to meet you when you are there. At present I have to go to Bengal and then for a while to Orissa. This will take me through the whole of this month. The earliest, therefore, that we can meet will be in April.

"Two questions arising from your letter demand a reply. You ask me whether I have now seen the light. Much to my regret, I have to say, 'No.' If I had, I would proclaim the news from the house-tops; but that limitation does not debar me from taking advantage of the slightest opportunity of finding a way out of the present difficulty.

"You expect me to be able to speak on behalf of 'the Congress and other Hindus throughout the country.' I am afraid I cannot fulfil the test. I cannot represent either the Congress or the Hindus in the sense you mean; but I would exert to the utmost all the moral influence I could have with them in order to secure an honourable settlement."

* * *

Letter from Mr. Jinnah to Mr. Gandhi

New Delhi,
March 17, 1938

"As you do not wish to discuss the various points mentioned in my letter and the two questions which you have answered are far from hopeful, I am helpless. However, as you say, 'Suffice it to say that I am at your disposal,' I gather, you would nevertheless like to take advantage of the slighest opportunity of finding a way out of the present difficulty. In these circumstances, I beg to inform you that I shall be glad to see you in Bombay some time in April as suggested by you."

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Letter from Mr. Gandhi to Mr. Jinnah

Calcutta,
March 24, 1938

"Many thanks for your note. As soon as I reach Segaon I shall seek the first opportunity of waiting on you in Bombay."

* * *

Letter from Mr. Jinnah to Mr. Gandhi

New Delhi,
March 26, 1938

"I thank you for your letteer of March 24, 1938, and I shall be very glad to see you after my return from Calcutta about April 25, at Bombay."

* * *

Telegram from Mr. Gandhi to Mr. Jinnah

Delhi,
April, 15, 1938

"If on your return to Bombay you can break journey at Wardha for one day, you will spare me the strain of undertaking a journey to Bombay. I need some uninterrupted physical rest if possible. In any event, could Maulana Abul Kalam Azad accompany me at the interview? Please write to Wardha which place I am reaching tomorrow."

* * *

Telegram from Mr. Jinnah to Mr. Gandhi

Calcutta,
April 16, 1938

"I am extremely sorry I am unable to change my programme now. I will receive you at Bombay on the 25th or thereafter as arranged I would prefer to see you alone."

* * *

Telegram from Mr. Gandhi to Mr. Jinnah

Wardha,
April 18, 1938

"Thanks. The 25th happens to be Monday. I will reach Bombay on the 28th if it is not inconvenient to you."

* * *

Telegram from Mr. Jinnah to Mr. Gandhi

Calcutta,
April 19, 1938

"Thanks. I will gladly receive you on the 28th at my house."

* * *

Segaon,
January 16, 1940

Dear Quaid-e-Azam,

I hate to write 'Mr.' before any Indian name. It is so unnatural. Hence I have been writing of you as 'Janab Jinnah Sahib', according to the usage taught me by the late Hakim Sahib. But Abul Kalam tells me that in the League Circles you are always called "Quaid-e-Azam."—And you will see from the enclosed how the finishing touch was given by a telegram I received from Gulburga. I hope you will accept my assurance that what I have done, has been done in good faith and out of regard for you. If, however, you would have me address you otherwise, I shall respect your wishes.

The purpose of writing this letter is to send you the enclosed advance copy of the article I have sent to the *Harijan*. I have written it to further the end I have read in your recent messages and actions. I know that you are quite capable of rising to the height required for the noble motive attributed to you. I do not mind your opposition to the Congress. But your plan to amalgamate all the parties opposed to the Congress at once gives your movement a national character. If you succeed you will free the country from communal

incubus, and in my humble opinion give a lead to the Muslims and others for which you will deserve the gratitude not only of the Muslims but of all the other communities. I hope that my interpretation is correct. If I am mistaken you will please correct me.

It is purely personal, private, friendly letter. But you are free to make public use of it if you think it necessary.

Yours sincerely,
M. K. Gandhi

Enclosed article:

'A WELCOME MOVE'

On the Deliverance Thanks-giving Day, declared by Jinnah Sahib, I had the following wire from Gulburga Muslims:

"Deliverance Day greetings, Quaid-i-Azam Jinnah Zindabad".

I took it as a message sent to ruffle my feelings. The senders little knew that the wire could not serve its purpose. When I received it, I silently joined the senders in the wish. 'Long Live Quaid-i-Azam Jinnah.' The Quaid-i-Azam is an old comrade What does it matter that to-day we do not see eye-to-eye in some matters? That can make no difference in my good-will towards him.

But the Quaid-i-Azam has given me special reason for congratulating him. I had pleasure of wiring him congratulations on his excellent Id-day broadcast. And now he commands further congratulations on forming pacts with parties who are opposed to the Congress policies and politics. He is thus lifting the Muslim League out of the communal rut and giving it a national character. I regard his step as perfectly legitimate. I observe that the Justice Party and Dr. Ambedkar's party have already joined Jinnah Shaib. The papers report too, that Shree Savarkar, the President of the Hindu Mahasabha is to see him presently. Jinnah Sahib himself has informed the public that many non-Congress Hindus have expressed their sympathy with him. I regard this development as thoroughly healthy. Nothing can be better than we should have in the country mainly two parties—the Congress and non-Congress or anti-Congress, if the latter expression is preferred. Jinnah Sahib is giving the word 'minority' a new and good content. The Congress majority is made up of a combination of caste Hindus, non-Caste Hindus, Muslims, Christians, Parsis and Jews. Therefore, it is a manjority drawn from all classes, representing a particular body of opinion, and the proposed combintion becomes a minority representing another body of opinion. This may any day convert itself into a majority by commending itself to the electorate. Such an alignment of parties is a consummation devoutly to be wished. If the Quaid-i-Azam can bring about the combination, not only I but the whole of India will shout with one acclamation:' 'Long Live Quaid-i-Azam Jinnah." For he will have brought about permanent and living Unity for which I am sure the whole nation is thirsting.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay,
January 21, 1940

Dear Mr. Gandhi,

I am in receipt of your letter of 16th January and the advance copy of the article you have sent to the *Harijan*. I not only thank you for your courtesy but also for your anxiety to further the end you have been reading in my messages and actions. I, however, regret to have to say that your premises are wrong as you start with the theory of an Indian Nation that does not exist, and naturally, therefore, your conclusions are wrong. I should have thought, however, that you at least would not be led away by one-sided newspaper reports and canards. There is so much in your article which is the result of imagination. It is due partly to the fact that you are living a secluded life at Segaon and partly because all your thoughts and actions are guided by "inner voice." You have very little concern with realities, or what might be termed by an ordinary mortal "practical politics." I sometimes wonder what can be common between practical politics and yourself, between democracy and the dictator of a political organisation of which he is not even a four-anna member. But that is, I suppose, because you do not consider the Congress worthy of your membership.

I am glad to learn that you were not ruffled by the "Deliverance Day" greetings sent to you from Gulbarga. It was indeed noble of you to join in the silent prayer "Long live Quaid-i-Azam Jinnah. ' Although these are trivial matters, I nevertheless appreciate that you have realised the true inward meaning and significance of the "Deliverance Day."

It is true that many non-Congress Hindus expressed their sympathy with the Deliverance Day in justice to our cause, so also the leaders of the Justice party and the Scheduled Castes, and the Parsis who had suffered. But I am afraid that the meaning which you have tried to give to this alignment shows that you have not appreciated the true significance of it. It was partly a case of "adversity bringing strange bed-fellows together," and partly because common interest may lead Muslims and minorities to combine. I have no illusions in the matter, and let me say again that India is not a nation, nor a country. It is a sub-continent composed of nationalities, Hindus and Muslims being the two major nations. Today you deny that religion can be a main factor in determining a nation, but you yourself, when asked what your motive in life was, "the thing that leads us to do what we do," whether it was religious, or social, or political, said: "Purely religious!" This was the question asked me by the late Mr. Montagu when I accompanied a deputation which was purely political. 'How you, social reformer,' he exclaimed 'have found your way into this crowd?' My reply was that it was only an extension of my social activity. I could not be leading a religious life unless I identified myself with the whole of mankind, and that I could not do unless I took part in politics. The gamut of man's activities today constitutes an indivisible whole. You cannot divide social, economic, political and purely religious work into watertight compartments. I do not know any religion apart from human activity. It provides a moral basis to all activities which they would otherwise lack, reducing life to a maze of 'sound and fury signifying nothing'."

More than any one else, you happen to be the man today who commands the confidence of Hindu India and are in a position to deliver the goods on their behalf. It is too much to hope and expect that you might play your legitimate role and abandon your chase after a mirage? Events are moving fast, a campaign of polemics, or your weekly discourse in the *Harijan* on metaphysics, philosophy and ethics, or your peculiar doctrines regarding *khaddar, ahimsa* and spinning are not going to win India's freedom. Action and statesmanship alone will help us in our forward march. I believe that you might still rise to your stature in the service of our country and make your proper contribution towards leading India to contentment and happiness.

Lastly, I thank you for your anxiety to respect my wishes in the matter of the prifix you should use with my name. What is in a prifix after all, a rose called by any other name smells just as sweet., So I leave the matter enirely to you, and have no particular wish in the matter. I really do not know why you are worried so much about it. I, however, notice that the present prefix you are using is according to the usage taught to you by the late Hakim Sahib. But surprisingly enough during his lifetime and till long after his death, you addressed me as "Mr.", then quite recently you addressed me as "Shree", and in between as "friend", but please do not bother about this matter.

Yours sincerely,

M. A. Jinnah

* * *

On April 24, 1943, addressing the session of the Muslim League at Delhi, Quaid-e-Azam said: "Nobody would welcome it more than myself if Mr. Gandhi is even now really willing to come to a settlement with the Muslim League on the basis of Pakistan. Let me tell you that it will be the greatest day both for the Hindus and Mussalmans. If has made up his mind, what is there to prevent Mr. Gandhi from writing direct to me." Thereafter Mr. Gandhi wrote the following letter. In a statement issued on May 28, 1943, Quaid-e-Azam explained the position: "I have received a communication from the Secretary to the Government of India, Home Department, dated May 24, that Mr. Gandhi's letter merely expresses a wish to meet me, and this letter, Government have decided, cannot be forwarded to me. This letter of Mr. Gandhi can only be construed as a move on his part to embroll the Muslim League to come into clash with the British Government solely for the purpose of helping his release, so that be would be free to do what he pleases thereafter. There is really no change of policy on the part of Mr. Gandhi and no genuine desire to meet the suggestions that I made in my speech during the session of the All-India Muslim League at Delhi. Although I have always been ready and willing to meet Mr. Gandhi or any other Hindu leader and shall be still glad to meet him, yet merely expressing his desire to meet me is not the kind of ephemeral letter that I suggested in my speech that Mr. Gandhi should write, and which has been now stopped by the Government."

Detention Camp,
4th May, 1943

Dear Quaid-e-Azam,

When sometimes after my incarceration, Government asked me for a list of newspapers I would like to have, I included the 'Dawn' in my list I have received it with more or less regularity.

Whenever it comes to me I read it carefully. I have followed the proceedings of the League as reported in the 'Dawn' columns I noted your invitation to me to write to you. Hence this letter.

I welcome your invitation. I suggest our meeting face to face rather than talking through correspondence. But I am in your hands.

I hope that this letter will be sent to you and, if you agree to my proposal, that the Government will let you visit me.

One thing I had better mention. There seems to be an "if" about your invitation. Do you say I should write only if I have changed my heart? God alone knows men's hearts.

I would like you to take me as I am.

Why should not both you and I approach the great question of communal unity as men determined on finding a common solution and work together to make our solution acceptable to all who are concerned with it or are interested in it?

Yours sincerely,

M. K. Gandhi

* * *

Translation of Mr. Gandhi's letter in Gujrati

"Dilkusha",
Panchgani,
17th July, 1944

Brother Jinnah,

There was a day when I could induce you to speak in the mother tongue. To-day I take courage to write to you in the same language. I had invited you to meet me while I was in Jail. I have not written to you since my release. But to-day my heart says that I

should write to you. We *will meet* whenever you choose. Don't regard me as the enemy of Islam or of the Muslims *of this* country. *I am the friend and servant of not only your*self but of the whole world. Do not disappoint me.

I am enclosing herewith a translation of this letter in Urdu.

Your borther,

Gandhi.

* * *

H. B. "Queen Elizabeth"
Srinagar, Kashmir,
24th July, 1944.

Dear Mr. Gandhi,

I received your letter dated 17th of July here on the 22nd of July, and I thank you for it.

I shall be glad to receive you at my house in Bombay on my return, which will probably be about the middle of August. By that time I hope that you will have recuperated your health fully and will be returning to Bombay. I would like to say nothing more till we meet.

I am very very pleased to read in the Press that you are making very good progress, and I hope that you will soon be all right.

Yours sincerely,

M. A. Jinnah

* * *

September 10, 1944

Dear Mr. Gandhi,

With reference to our talk yesterday (September 9), I understood from you that you had come to discuss the Hindus-Muslim settlement with me in your individual capacity, and not in any representative character or capacity, on behalf of the Hindus or the Congress; nor had you any authority to do so. I naturally pointed out to you that there must be some one on the other side with authority holding a representative status with whom can negotiate and, if possible, come to a settlement of the Hindu-Muslim question, and that

for the position you had adopted there was no precedent, and that this raises great difficulties in my way.

As you know, I can only speak on behalf of Muslim India and the All-India Muslim League, as the President of the organization which I represent, and as such I am subject to and governed by its constitution, rules and regulations. I think you realize and will admit that a settlement of the Hindu-Muslim question is the foremost and major hurdle, and unless the representatives of these two nations put their heads together, how is one to make any headway with it?

Nevertheless, I explained to you the Lahore Resolution of March, 1940, and tried to persuade you to accept the basic and fundamental principles embodied in it, but you not only refused to consider it but emphasized your opposition to the basis indicated in that resolution, and remarked that there was "an ocean between you and me," and when I asked you what is then the alternative you suggest, you put forward a formula of Mr. Rajagopalachari approved by you. We discussed it, and as various matters were vague and nebulous, and some required clarification, I wanted to have a clear idea of what it really meant and what were its implications. and asked you for explanations and clarification regarding the proposals embodied in that formula.

After some discussion, you requested me to formulate in writing my points that I thought required or called for explanation and clarification, and to communicate with you and that you would reply in writing before our next meeting on Monday, September 11, at 5-30 p.m. I am, therefore, submitting to you the following points which require clarification:

(1) With regard to the preamble: In what capacity will you be a consenting party if any agreement is reached between you and me?

(2) Clause 1: With regard to "the constitution for a free India" referred to in this clause, I would like to know first, what constitution do you refer to, who will frame it and when will it come into being?

Next, it is stated in the formula that "the Muslim League endorses the Indian demand for Independence." Does it mean the Congress demand for Independence as formulated in August Resolution of 1942 by the All-India Congress Committee in Bombay or, if not, what is the significance of this term, for you know the Muslim League has made it clear not only by its resolutions but by its creed, which is embodied in its constitution, that we stand for freedom and independence of the whole of this sub-continent, and applies to Pakistan and Hindustan.

Next it is stated that the Muslim League "will co-operate with the Congress in the formation of provisional interim government for the transitional period." I would like to know the basis or the lines on which such a government is to be set up or constituted. If you have a complete and definite scheme please let me have it.

(3) Clause 2: Who will appoint the commission referred to in this clause and who will give effect to their findings? What is the meaning of "absolute majority" referred to in it? Will the contemplated plebiscite be taken districtwise or, if not, on what basis? Who will determine and decide whether such a plebiscite should be based on adult franchise or other practicable franshise? Who will give effect to the decision or verdict of the above-mentioned plebiscite? Would only the districts on the border, which are taken out from the boundaries of the present provinces by delimitation, be entitled to choose to join either State, or would also those outside the present boundaries have the right to choose to join either State?

(4) Clause 3: Who are meant by "all parties" in this clause?

(5) Clause 4: I would like to know between whom and through what machinery and agency will the "mutual agreements" referred to in this clause be entered into? What is meant by "safeguarding defence, commerce and communications and for other essential purposes"? Safe-guarding against whom?

(6) Claue 6: "These terms shall be binding only in case of transfer by Britain of full power and responsibility for the governance of India." I would like to know to whom is this power to be transferred, through what machinery and agency, and when?

These are some of the important points that occur to me for the moment, which require explanation and clarification, and I hope that you will let me have full details about the various points that I have raised, in order that I may be better able to understand and judge your proposals before I can deal with them satisfactorily.

Yours sincerely,

M. A. Jinnah.

* * *

September 11, 1944

Dear Quaid e-Azam,

I received your letter yesterday at 3-30 p.m. I was in the midst of appointments I hasten to reply at the earliest opportunity.

I have said in my letter to you, it is implied in the Rajaji Formula and I have stated publicly that I have approached you as an individual. My life mission has been Hindu-Muslim unity which I want for its own sake but which is not to be achieved with out the foreign ruling power being ousted. Hence the first condition of the exercise of the

right of self-determination is achieving Independence by the joint action of all the parties and groups composing India. If such joint action is unfortunately impossible, then too I must fight with the assistance of such elements as can be brought together.

I am glad, therefore, that you did not break off our talks when I refused to assume or accept representative capacity. Of course, I am plegded to use all the influence I may have with the Congress to ratify my agreement with you. May I remind you that the Rajaji Formula was designed in the first instance for your acceptance and submission thereafter to the League?

It is true that I said an ocean separated you and me in outlook. But had no reference to the Lahore Resolution of the League. The Lahore Resolution is indefinite. Rajaji has taken from it the substance and given it a shape.

Now for the points raised by you.

1. I have already answered this in the foregoing

2. The constitution will be framed by provisional government contemplated in the Formula or an authority specially set up by it after the British power is withdrawn. The Independence contemplated is of the whole of India as it stands. The basis for the formation of the provisional interim government will have to be agreed to between the League and the Congress.

3. The commission will be appointed by the provisional government. 'Absolute majority' means a clear majority over non-Muslim elements as in Sind, Baluchistan or the Frontier Province. The form of plebiscite and the franchise must be a matter for discussion.

4. "All parties" means parties interested.

5. "Mutual agreement" means agreement between contracting parties. "Safeguarding defence, etc.," means for me a central or joint board of control. "Safeguarding" means safeguarding against all who may put the common interests in jeopardy.

6. The power is to be transferred to the nation, that is, to the provisional government. The formula contemplates peaceful transfer by the British Government. So far as I am concerned I would like the transfer to take place as early as possible.

Yours sincerely,

M. K. Gandhi.

* * *

September 11, 1944

Dear Mr. Gandhi,

I received your letter of September 11 at 5 p.m. today. I note that you have approached me as an individual, and I have already expressed my views about it. Please do not take it that I acquiesce in the position that you have adopted, for which there is no precedent. *Nevertheless, I proceeded to discuss matters with you naturally because I am anxious to convert you to my point of view if possible. I urged on you that the only solution of India's problem is to accept the division of India as Pakistan and Hindustan, as briefly laid down in the Lahore Resolution of March 1940, and proceed to settle the details forthwith. You say the Lahore resolution is indefinite. You never asked me for any clarification or explanation of the resolution, but you really indicated your emphatic opposition to the very basis and the fundamental principles embodied in it. I would, therefore, like to know in what way or respect the Lahore Resolution is indefinite. I cannot agree that Rajaji has taken from it its substance and given it shape. On the contrary, he has not only put it out of shape but mutilated it, as I explained in my speech which I delivered at the meeting of the Council of the All-India Muslim League at Lahore on July 30, 1944.

You say "the first condition of the exercise of the right of self-determination is achieving Independence by the joint action of all the parties and groups composing India. If such joint action is unfortunately impossible then too I must fight with the assistance of such elements as can be brought together." This in my opinion is, as I have repeatedly said, putting the cart before the horse, and is generally opposed to the policy and declarations of the All-India Muslim League, and you are only holding on firmly to the August resolution of 1942. In order to achieve the freedom and independence of the people of India, it is essential, in the first instance, that there should be Hindu—Muslim settlement.

Of course, I am thankful to you when you say that you are pledged to use all the influence that you have with the Congress to ratify your agreement with me, but that is not enough in my judgment although it will be a very valuable help to me.

I once more ask you please to let me know what is your conception of the basis for the formation of a provisional interim government. No doubt it will be subject to agreement between the League and the Congress, but I think in fairness you should at least give me some rough idea or lines of your conception, for you must have thought it out by now, and would like to know what are your proposals or scheme for the formation of a provisional interim government, which can give me some clear picture to understand it.

You have omitted to answer my question as to who will give effect to the findings of the commission and also it is not clear to me what you mean by absolute majority, when

*In its report of the proceedings of the Muslim League session of July 1944 at Lahore, the "Dawn" in its issue of July 31 said: "On the League Council authorizing Mr. Jinnah to carry on negotiations with Mr. Gandhi, the Qaid-i-Azam ruled that all the resolutions on the agenda relating to the C. R. Gandhi formula could not be moved and the movers, accordingly, withdrew the resolutions." Similar reports appeared in other papers.

you say it means "a clear majority over non-Muslim elements as in Sind, Baluchistan or the Frontier Province." You have not even replied to my question as to who will decide the form of the plebiscite and the franchise contemplated by the formula.

The answer to the fourth point does not carry any clear idea when you say "all parties" means "parties interested."

You say "mutual agreement" means 'agreement between contracting parties' " Who are the contracting parties once a provisional interim government is established of your conception? Who will appoint the central or joint board of control, which will safeguard defence, etc., and on what principle, through what machinery and agency, and subject to whose control and orders will such a central or joint board be?

You say "The power is to be transferred to the nation, that is, to the provisional government." That is all the greater reason why I would like to know full details of the provisional government as contemplated by you and of your conception.

Yours sincerely,

M. A. Jinnah.

* * *

September, 13, 1944

Dear Mr. Gandhi,

When you arrived here on the morning of September 12, to resume our talks, you were good enough to inform me that you had not had time to attend to my letter of September 11, which reached you the same day at 10-30 p.m. We met again today without having received your reply, and I am still waiting for it. Please, therefore, let me have your reply as soon as possible with regard to the various points mentioned in my letter to you of September 11.

Yours sincerely,

M. A. Jinnah.

* * *

September 14, 1944

Dear Quaid-e-Azam,

I have your letter of the 13th instant. I understood from our talks that you were in no hurry for my answer. I was, therefore, taking the matter in a leisurely fashion, even

hoping that as our talks proceeded and as cordiality increased mutual clarification would come of itself and that we would only have to record our final agreement. But I understand and appreciate the other viewpoint. We should take nothing for granted. I should clarify your difficulties in understanding the Rajaji formula and you should do likewise regarding yours, i.e., the Muslim League Lahore Resolution of 1940.

With reference to the Lahore Resolution as agreed between us I shall deal with it in a separate letter.

Perhaps at the end of our discussion, we shall discover that Rajaji not only has not put the Lahore Resolution out of shape and mutilated it, but has given it substance and form.

Indeed in view of your dislike of the Rajaji Formula, I have, at any rate for the moment, put it out of my mind and I am now concentrating on the Lahore Resolution in the hope of finding a ground for mutual agreement.

So much for the first paragraph of your letter.

As to the second, I do hold that unless we oust the third party we shall not be able to live at peace with one another. That does not mean I may not make an effort to find ways and means of establishing a living peace between us.

You ask for my conception of the basis for a provisional interim government. I would have told you if I had any scheme in mind. I imagine that if we two can agree, it would be for us to consult the other parties. I can say this, that any provisional government to inspire confidence at the present moment must represent all parties. When that moment arrives I shall have been replaced by some authoritative person, though you will have me always at your back and call when you have converted me, or I you, or by mutual conversion we have become one mind functioning through two bodies.

As to the third point, the provisional government being the appointing authority, will give effect to the findings of the commission. This, I thought, was implied in my previous answer.

Rajaji tells me that 'absolute majority' is used in his Formula in the same sense as it is used in ordinary legal parlance wherever more than two groups are dealt with. I cling to my own answer. But you will perhaps suggest a third meaning and persuade me to accept it.

The form of the plebiscite and franchise must be left to be decided by the provisional interim government unless we decide it now. I should say it should be by adult suffrage of all the inhabitants of the Pakistan area.

As to fourth, "all parties" means you and I and every one else holding views on the question at issue will, and should, seek by peaceful persuasion to influence public opinion as is done where democracy functions wholly or in part.

As to fifth, supposing that the result of the plebiscite is in favour of partition, the provisional government will draft the treaty and agreements as regards the administration of matters of common interest, but the same has to be confirmed and ratified by the governments of the two States. The machinery required for the settlement and administration of matters of common interest will in the first instance be planned by the interim government, but subsequently will be a matter for settlement between the two governments acting through the agencies appointed by each for that purpose.

As to sixth, I hope the foregoing makes superfluous any further reply.

Yours sincerely,

M. K. Gandhi.

* * *

September 14, 1944

Dear Mr. Gandhi,

I received your letter of September 14, at 4-45 p.m. today in reply to my letter of September 11, (and not of September 13, as you state, which seems to be a mistake), and I thank you for it.

Please let me have, as soon as you can, your promised letter indicating in what way or respect the Lahore Resolution is 'indefinite.'

With regard to the provision in the Gandhi-Rajaji Formula that "the Muslim League endorses the Indian demand for Independence," I asked you in my letter dated September 10, "Does it mean the Congress demand for Independence as formulated in the August 1942 Resolution by the All-India Congress Committee in Bombay or, if not, what is the significance of this term," to this you replied by your letter of September 11, "the Independence contemplated is of the whole of India as it stands". Hence, I again ask, does it mean on the basis of a united India? I find that you have not clarified this point satisfactorily.

As regards the next part of this clause, the formula proceeds to lay down that "the Muslim League will co-operate with the Congress in the formation of the provisional interim government for the transitional period," I requested you by my letter of September 10 to let me know "the basis or the lines by which such a government is to be set up or

constituted. If you have a complete and definite scheme, please let me have it," to this you replied by your letter of September 11 under reply, that "the basis for the formation of the provisional interim government will have to be agreed to between the League and the Congress." But that is not meeting my request for clarification or giving me at least the outlines of such a government, and that is what I have been asking for. I hope that you do appreciate my point when I am requesting you to let me have rough outlines of the proposed provisional interim government according to the formula, so that I may have some idea.

Of course, I can quite understand that such a provisional interim government will request all parties and would be of a character that will inspire confidence at the present moment of all the parties. I can quite understand that when the moment arrives certain things may follow, but before we can deal with this formula in a satisfactory manner, I repeat again that, as it is your formula, you should give me a rough idea of the provisional interim government that you contemplate and of your conception.

What I would like to know would be, what will be the powers of such a provisional interim government, how it will be formed, to whom it will be responsible, and what its composition will be, etc. You being the sponsor of this Gandhi-Rajaji formula, should give me some rough idea and picture of it, so that I may understand what this part of the formula means.

In your letter of September 14, in reply to my letter of September 11, you inform me that you would have told me if you had any scheme in mind. "I imagine that if we two can agree it would be for us to consult the other parties." but that is just the point. Unless I have some outlines or scheme, however rough, from you, what are we to discuss in order to reach any agreement?

As regards the other matters which you have further explained, I have noted the explanation, and I do not think I need press you further, although some of them are not quite satisfactory.

Yours sincerely,

M. A. Jinnah.

* * *

September 15, 1944

Dear Quaid-e-Azam,

This is in terms of our talk of Wednesday, September 13.

For the moment I have shunted the Rajaji Formula, and, with your assistance, applying my mind very seriously to the famous Lahore Resolution of the Muslim League.

You must admit that the Resolution itself makes no reference to the two nations theory. In the course of our discussions you have passionately pleaded that India contains two nations, i.e., Hindus and Muslims, and that the latter have their homelands in India as the former have theirs.

The more our argument progresses, the more alarming your picture appears to me. It would be alluring if it were true. But my fear is gorwing that it is wholly unreal. I find no parallel in history for a body of converts and their descendants claiming to be a nation apart from the parent stock. If India was one nation before the advent of Islam, it must remain one in spite of the change of faith of a very large body of her children

You do not claim to be a separate nation by right of conquest but by reason of acceptance of Islam. Will the two nations become one if the whole of India accepted Islam? Will Bengalis, Oriyas, Andhras, Tamilians, Maharashtrians, Gujaraties, etc., cease to have their special characteristics if all of them became converts to Islam?

These have all become one politically because they are subject to one foreign control. They are trying today to throw off that subjection.

You seem to have introduced a new test of nationhood, if I accept it, I would have to subscribe to many more claims and face an insoluble problem.

The only real, though lawful test of our nationhood arises out of our common political subjection. If you and I throw off this subjection by our combined effort we shall be born a politically free nation out of our travail. If by then we have not learnt to prize our freedom we may quarrel among ourselves and. for want of a common master holding us together in his iron grip, seek to split up into small groups or nationalities. There will be nothing to prevent us from descending to that level and we shall not have to go in search of a master. There are many claimants to the throne that never remains vacant.

With this background I shall present you with my difficulty in accepting your resolution:

(1) Pakistan is not in the resolution. Does it bear the original meaning the Punjab, Afghanistan, Kashmir, Sind and Baluchistan out of which the name was formed? If not, what is it?

(2) Is the goal of Pakistan pan-Islam?

(3) What is it that distinguishes an Indian Muslim from every other Indian, if not his religon? Is he different from a Turk or an Arab?

(4) What is the connotation of the word "Muslims" in the resolution under discussion? Does it mean the Muslims of the India of geography or of the Pakistan to be?

(5) Is the resolution addressed to Muslims by way of education, or to the inhabitants of the whole of India by way of appeal or to the foreign ruler as an ultimatum?

(6) Are the constituents in the two zones to constitute "independent States," an undefined number in each zone?

(7) Is the demarcation to take place during the pendency of British rule?

(8) If the answer to the last question is in the affirmative, the proposal must be accepted first by Britain and then imposed upon India, not evolved from within by the free will of the people of India!!!

(9) Have you examined the position and satisfied yourself that these "independent States" will be materially and otherwise benefited by being split up into fragments.

(10) Please satisfy me that these independent sovereign States will not become a collection of poor States, a menace to themselves and to the rest of India.

(11) Pray show me by facts and figures or otherwise how independence and welfare of India as a whole can be brought about by the acceptance of the resolution?

(12) How are Muslims under the Princes to be disposed of as a result of this scheme?

(13) What is your definition of "minorities?"

(14) Will you please define the "adequate, effective and mandatory safeguards" for minorities referred to in the second part of the resolution?

(15) Do you not see that the Lahore Resolution contains only a bare statement of the objective and does not give any idea as to the means to be adopted for the execution of the idea and the concrete corollaries thereof?

For instance:

(a) Are the people in the regions falling under the plan to have any voice in the matter of separation and, if so, how is it to be ascertained?

(b) What is the provision for Defence and similar matters of common concern contemplated in the Lahore Resolution?

(c) There are many groups of Muslims who have continuously expressed dissent from the policy of the League. While I am prepared to accept the preponderating influence and position of the League and have approached you for that very reason, is it not our joint duty to remove their doubts and carry them with us by making them feel that they and their supporters have not been practically disfranchised?

(d) Does this not lead again to placing the Resolution of the League before the ople of the zones concerned as a whole for acceptance?

As I write this letter and imagine the working of the Resolution in practice, I e nothing but ruin for the whole of India. Believe me, I approach you as a seeker. Though represent nobody but myself, I aspire to represent all the inhabitants of India. For, I alize in my own person their misery and degradation which is their common lot irrespective of class, caste or creed. I know that you have acquired a unique hold on the Muslim asses. I want you to use your influence for their total welfare, which must include the rest.

In this hastily written letter I have only given an inkling of my difficulty.

Yours sincerely,

M. K. Gandhi.

* * *

September 15, 1944.

ar Quaid-e-Azam,

I have yours of September 14, received at 9-40 a.m. I woke up at 3 a.m. today finish my promised letter on the Lahore Resolution. There is no mistake about the te, for I wrote in answer to your reminder of September 13.

Independence does mean as envisaged in the A.I.C.C. resolution of 1942. But annot be on the basis of a united India. If we come to a settlement it would be on the sis of that settlement, assuming of course that it secures general acceptance in the coun-. The process will be some what like this. We reach by joint effort independence for India it stands. India, become free, will proceed to demarcation, plebiscite and partition he people concerned vote for Partition. All this is implied in the Rajaji formula.

As to the provisional interim government, I am afraid I cannot carry my answer further than I have done. Though I have no scheme for such a government, if you e one in connection with the Lahore Resolution, which also I presume requires an erim government, we can dicuss it.

The Formula was framed by Rajaji in good faith. I accepted it in equal good h. The hope was that you would look at it with favour. We still think it to be the best the circumstances. You and I have to put flesh on it, if we can. I have explained the cess we have to go through. You have no objection to it. Perhaps, you want to know v I would form the provisional government if I was invited to form it. If I was in that nviable position I could see all the claimants and endeavour to satisfy them. My co-ration will be available in that task.

I can give you full satisfaction about your inquiry, "What I would like to know would be: what will be the powers of such a provisional interim Government, how will it be formed, to whom will it be responsible?" The provisional interim government will be responsible to the elected members of the present Assembly or a newly elected one. It will have all the powers less than that of the Commander-in-chief during the war and full powers thereafter. It will be the authority to give effect to the agreement that may be arrived at between the League and the Congress and ratified by the other parties.

Yours sincerely,

M. K. Gandhi.

* * *

September 17, 1944

Dear Mr. Gandhi,

I have your letter of September 15, and I thank you for it. I note that you have for the moment shunted "the Rajaji Fomula" and are applying your mind very seriously to the Lahore Resolution of the Muslim League. It is my duty to explain the Lahore Resolution to you today and persuade you to accept it, even though you are talking to me, as you have often made it clear, in your individual capacity. I have successfully converted non-Muslim Indians in no small number and also a large body of foreigners, and if I can convert you, exercising as you do tremendous influence over Hindu India, it will be no small assistance to me, athough we are not proceeding on the footing that you are carrying on these talks in your representative character, or capacity, and my difficulties remain until you are vested with a representative status and authority in order to negotiate and reach an agreement with you.

You have stated in your letter dated September 11, that the Lahore Resolution is "indefinite." I, therefore, naturally asked you please to let me know in what way or respect the Lahore Resolution is indefinite. And now I have received your letter of September 15 under reply.

The third paragraph of your letter is not seeking clarification but is a disquisition and expression of your views on the point whether the Mussalmans are a nation. This matter can hardly be discussed by means of correspondence. There is a greater deal of discussion and literature on this point which is available, and it is for you to judge finally, when you have studied this question thoroughly, whether the Mussalmans and Hindus are not two major nations in this subcontinent. For the moment I would refer you to two publications although there are many more,—Dr. Ambedkar's book and M.R.T.'s "Nationalism in Conflict in India." We maintain and hold that Muslims and Hindus are two major

nations by any definition or test of a nation. We are a nation of a hundred million, and, what is more, we are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambitions-in-short, we have our own distinctive outlook on life and of life. By all canons of international law we are a nation. Now I shall reply to your various points:

(1) Yes, the word "Pakistan" is not mentioned in the resolution, and it does not bear the original meaning. The word has now become synonymous with the Lahore Resolution.

(2) This point does not arise, but still I reply that the question is a mere bogey.

(3) This point is covered by my answer that the Mussalmans of India are a nation. As to the last part of your query, it is hardly relevant to the matter of clarification of the resolution.

(4) Surely you know what the word "Muslims" means.

(5) This point does not arise by way of clarification of the text of the Lahore resolution.

(6) No. They will form units of Pakistan.

(7) As soon as the basis and the principles embodied in the Lahore resolution are accepted, the question of demarcation will have to be taken up immediately.

(8) In view of my reply to (7), your question (8) has ben answered.

(9) Does not relate to clarification.

(10) My answer to (9) covers this point.

(11) Does not arise out of the clarification of the resolution. Surely this is not asking for clarification of the resolution. I have in numerous speeches of mine and the Muslim League in its resolutions have pointed out that this is the only solution of India's problem and the road to achieve freedom and independence of the peoples of India.

(12) "Muslims under the Princes": The Lahore resolution is only confined to British India. This question does not arise out of the clarification of the resolution.

(13) The definition of "minorities": You yourself have often said "minorities" means "accepted minorities".

(14) The adequate, effective and mandatory safeguards for minorities, referred

to in the resolution, are a matter for negotiation and settlement with the minorities in the respective States, viz., Pakistan and Hindustan.

(15) It does give basic principles and when they are accepted then the details will have to be worked out by the contracting parties.

(a) Does not arise by way of clarification.
(b) Does not arise by way of clarification.
(c) The Muslim League is the only authoritative and representative organization of Muslim India.
(d) No; see answer (c)

As regards your final paragraph, before receiving clarification from me you have already passed your judgment and condemned the Lahore Resolution, when you say, "As I write this letter and imagine the whole working of the resolution in practice, I see nothing but ruin for the whole of India." I understand that you have made clear to me that you represent nobody but yourself, and I am trying to persuade you and to convert you that this is the road which will lead us to the achievement of freedom and independence not only of the two major nations, Hindus and Muslims, but of the rest of the peoples of India, but when you proceed to say that you aspire to represent all the inhabitants of India, I regret I cannot accept that statement of yours.

It is quite clear that you represent nobody else but the Hindus, and as long as you do not realize your true position and the realities, it is very difficult for me to argue with you, and it becomes still more difficult to persuade you, and hope to convert you to the realities and the actual conditions prevailing in India today. I am pleading before you in the hope of converting you, as I have done with many others successfully.

As I have said before, you are a great man and you exercise enormous influence over the Hindus, particularly the masses, and by accepting the road that I am pointing out to you, you are not prejudicing or harming the interests of the Hindus or of the minorities. On the contrary, Hindus will be the greatest gainers. I am convinced that true welfare not only of the Muslims but the rest of India lies in the division of India as proposed by the Lahore resolution. It is for you to consider whether it is not your policy and programme in which you have persisted which has been the principal factor of the "ruin of whole of India" and of the misery and degradation of the people to which you refer and which I deplore no less than anyone else. And it is for that very reason I am pleading before you all these days, although you insist that you are having talks with me only in your individual capacity, in the hope that you may yet revise your policy and programme.

Yours sincerely,

M. A. Jinnah.

* * *

September 19, 1944.

Dear Quaid-e-Azam,

Many thanks for yours of 17th inst.

I am sorry to have to say that your answers, omitting 1, 2 and 6 do not give satisfaction.

It may be that all my questions do not arise from the view of mere clarification of the Lahore resolution. But I contend that they are very relevant from the standpoint of a seeker that I am. You cannot expect anyone to agree to, or shoulder the burden of the claim contained in the Lahore resolution without; for instance, answering my question 15 (a) and 15 (b) which you brush aside as not arising by way of clarification.

Dr. Ambedkar's thesis, while it is ably written, has carried no conviction to me. The other book mentioned by you, I am sorry to say, I have not seen.

Why can you not accept my statement that I aspire to represent all the sections that compose the people of India? Do you not aspire? Should not every Indian? That the aspiration may never be realized is beside the point.

I am beholden to you, in spite of your opinion about me, for having patience with me; I hope you will never lose it but will persevere in your effort to convert me, I ask you to take me with my strong views and even prejudices, if I am guilty of any.

As to your verdict on my policy and programme, we must agree to differ. For, I am wholly unrepentant. My purpose is, as a lover of communal unity, to place my service at your disposal.

I hope you do not expect me to accept the Lahore resolution without understanding its implications. If your letter is the final word there is still hope. Can we not agree to differ on the quetsion of "two nations" and yet solve the problem on the basis of self-determination? It is this basis that has brought me to you. If the regions holding Muslim majorities have to be separated according to the Lahore Resolution, the grave step of separation should be specifically placed before and approved by the people in that area.

Yours sincerely,

M. K. Gandhi

* * *

September 21, 1944.

Dear Mr. Gandhi,

I am in receipt of your letter of September 19, and I have already given you my answers to all your questions relating to clarification of the Lahore resolution or any part of it, and I am glad that you admit when you say it may be that "all my questions do not arise from the view of mere clarification of the Lahore resolution," but you particularly emphasise your points 15 (a) 15 (b).

I regret to say it has no relation to the context of the resolution or any part thereof. You have brought so many matters into our correspondence which are entirely outside the matter requiring clarification, so I have perforce to deal with them. Let me first deal with your letter of September 11.

You say: "My life-mission has been Hindu-Muslim unity which I want for its own sake but which is not to be achieved without the foreign ruling Power being ousted. Hence the first condition of the exercise of the right of self-determination is achieving of Independence by the joint action of all the parties and groups composing India. If such joint action is unfortunately impossible, then too I must fight with the assistance of such elements as can be brought together."

The gist of your letters up to date is that you are wedded to this policy and will pursue it. In your next letter of September 14, while you were good enough to furnish me with the clarification of the Gandhi-Rajaji formula, you were pleased to observe: "I have, at any rate for the moment, put it out of my mind and I am now concentrating on the Lahore resolution in the hope of finding a ground for mutual agreement."

In your letter of September 15, you say: "Independence does mean as envisaged in the A.I.C.C. resolution of 1942." It is, therefore, clear that you are not prepared to revise your policy and that you adhere firmly to your policy and programme which you have persisted in and which culminated in your demand, final policy, programme, and the method and sanction for enforcing it by rexorting to mass civil disoedience in terms of the 8th August, 1942, resolution, and you have made it more clear again by stating in your letter of September 19. as follows:—"As to your verdict on my policy and programme, we must agree to differ, for I am wholly unrepentant" You know that the August 1942, resolution is inimical to the ideals and demands of Muslim India.

Then, again, in the course of our discussion when I asked you for clarification of the Gandhi-Rajaji formula, you were pleased to say, by your letter of September 15, as follows:—"For the moment I have shunted the Rajaji formula and with your assistance am applying my mind very seriously to the famous Lahore resolution of the Muslim League." We discussed it in its various aspects, as you told me you were open to be persuaded and converted to our point of view. I discussed the resolution at great legnth with you, and explained everything you wanted to understand, even though you have emphasized more

than once that you are having these talks with me in your personal capacity, and in your letter of September 15, you assured me in the following words with regard to the Lahore resolution: "Believe me, I approach you as a seeker, though I represent nobody but myself," and that you were open to conviction and conversion.

You had informed me by your letter of September 11, as follows: "It is true that I said an ocean separated you and me in outlook. But that had no reference to the Lahore resolution of the League. The League resolution is indefinite." I naturally, therefore, proceeded in reply, to ask you by my letter of September 11, as follows:—"Yes say the Lahore resolution is indefinite. You never asked me for any clarification or explanation of the terms of the resolution; but you really indicated your emphatic opposition to the very basis and the fundamental principle embodied in it. I would therefore, like to know in what way or respect the Lahore resolution is indefinite," and I sent you a reminder on September 13, to which you replied by your letter of September 15, not confining yourself really to matters of clarification, but introducing other extraneous matters, with some of which I had already dealt, in reply to this letter of your of September 15, by my letter of Septmeber 16, and furnished you with all the clarifications, informing you that you had introduced several matters which could hardly be discussed in a satisfactory manner by means of correspondence.

I have already given you all the clarifications you require so far as the Lahore resolution goes and its text is concerned. You again raise further arguments, reasons and grounds and continue to persist in a disquisition in the point, amongst others, whether Muslims of India are a nation, and then you proceed further to say: "Can we not agree to differ on the question of 'two nations' and yet solve the problem on the basis of self-determination?"

It seems to me that you are labouring under some misconception of the real meaning of the word "self-determination". Apart from the inconsistencies and contradictions of the various positions that you have adopted in the course of our correspondence, as indicated above, can you not appreciate our point of view that we claim the right of self-determination as a nation and not as a territorial unit, and that we are entitled to exercise our inherent right as a Muslim nation, which is our birth-right? Whereas you are labouring under the wrong idea that "self-determination" means only that of "a territorial unit," which, by the way, is neither demarcated nor defined yet, and there is no union or federal constitution of India in being, functioning as a sovereign Central government. Ours is a case of division and carving out two independent soverign States by way of settlement between two major nations, Hindus and Muslims, and not of severance or secession from any existing union, which is non set in India. The right of self-determination, which we claim, postulates that we are a nation, and as such it would be the self-determination of the Muslims, and they alone are entitled to exercise that right.

I hope you will now understand that your question 15(a) does not arise out of the Lahore resolution or of any part thereof. As to 15(b), again it does not arise as a matter of clarification, for it will be a matter for the constitution—making body chosen by Pak-

istan to deal with and decide all matters as a sovereign body representing Pakistan *vis-a-vis* the constitution-making body of Hindustan or any other party concerned. There cannot be defence and similar matters of "common concern," when it is accepted that Pakistan and Hindustan will be two separate independent sovereign States. I hope I have now given all satisfactory explanations, over and above the matter of clarification of the Lahore resolution, in the hope of converting you as an individual "seeker."

Yours sincerely,

M. A. Jinnah.

* * *

September 22, 1944.

Dear Quaid-i-Azam,

Your letter of yesterday (21st inst), so disturbed me that I thought I would postpone my reply till after we had met at the usual time. Though I made no advance at our meeting, I think I see some what clearly what you are driving at. The more I think about the two nations theory the more alarming it appears to be. The book recommended by you gives me no help. In contains half-truths and its conclusions or inferences are unwarranted. I am unable to accept the proposition that the Muslims of India are a nation distinct from the rest of the inhabitants of India. Mere assertion is no proof. The consequences of accepting such a proposition are dangerous in the extreme. Once the principle is admitted there would be no limit to claims for cutting up India into numerous divisions which would spell India's ruin. I have, therefore, suggested a way out. Let it be a Partition as between two brothers, if a division there must be.

You seem to be averse to plebiscite. In spite of the admitted importance of the League, there must be clear proof that the people affected desire partition. In my opinion, all the people inhabiting the area ought to express their opinion specifically on this single issue of division. Adult suffrage is the best method, but I would accept any other equivalent.

You summarily reject the idea of common interest between the two arms. I can be no willing party to a division which does not provide for the simultaneous safeguarding of common interest such as defence, foreign affairs and the like. There will be no feeling of security by the people of India without a recognition of the natural and mutual obligations arising out of physical contiguity.

Your letter shows a wide divergence of opinion and outlook between us. Thus you adhere to the opinion often expressed by you that the August 1942, resolution is "inimical

to the ideals and demands of Muslim India." There is no proof for this sweeping statement.

We seem to be moving in a circle. I have made a suggestion. If we are bent on agreeing, as I hope we are, let us call in a third party or parties to guide or even arbitrate us.

Yours sincerely,

M. K. Gandhi.

* * *

September 23, 1944.

Dear Mr. Gandhi,

I am in receipt of your letter of September 22, and I thank you for it. I am sorry that you think I have summarily rejected the idea of common interest between the two arms, and now you put it somewhat differently from 15 (b), when you say there will be no feeling of security by the people of India without a recognition of the natural and mutual obligations arising out of physical contiguity. My answer, already given, is that it will be for the constitution-making body of Pakistan and that of Hindustan or any other party concerned, to deal with such matters on the footing of their being two independent States.

I am really surprised when you say there is no proof of what you characterize as a sweeping statement of mine, that the August 1942, resolution is inimical to the ideals and demands of Muslim India The resolution in its essence is as follows:

(a) immediate grant of complete Independence and setting up immediately of a federal Central Government on the basis of a united, democratic Government of India with federated units or provinces, which means establishing a Hindu Raj.

(b) that this National Government so set up will evolve a scheme for a constitutent assembly, which will be chosen by adult franchise, which will prepare a constitution for the Government of India, which means that the constitutent assembly chosen will be composed of an overwhelming majority of Hindus, nearly 75 per cent.

(c) to enforce this demand of the Congress the August resolution decides on and sanctions a resort to mass civil disobedience at your command and when ordered by you as the sole dictator of the Congress.

This demand is basically and fundamentally opposed to the ideals and demands of Muslim India of Pakistan, as embodied in the Lahore resolution, and to enforce such a demand by means of resort to mass civil disobedience is inimical to the ideals and demands

of Muslim India; and if you succeed in realizing this demand, it would be a death-blow to Muslim India, I see from the correspondence and talks between you and me that you are still holding fast to this fateful resolution.

From the very first day of our talks you made it clear to me, and you have repeatedly said in the course of our correspondence and talks, that you have approached me in your individual capacity, and you assured me that you were a seeker of light and knowledge and that you seriously and honestly wanted to understand the Lahore resolution and were open to conviction and conversion. Therefore, in deference yo your wish, I made every effort all these days and in the course of our prolonged talks and correspondence to convert you, but unfortunately, it seems, I have failed. And now you have made new suggestions and proposals by your letter under reply:

(1) You say: "I have therefore suggested a way out. Let it be a partition as between two brothers, if a division there must be." I really do not know what this means, and I would like you to elaborate this proposal and give me some rough outlines of this new idea of yours as to how and when the division is to take place, and in what way it is different from the division envisaged by the Lahore resolution.

(2) You say: "Let us call in a third party or parties to guide or even arbitrate between us." May I point out that you have repeatedly made clear to me that you are having these talks as an individual seeker? How can any question of a third party or parties to guide or arbitrate between us arise?

Yours sincerely,

M. A. Jinnah.

* * *

September 23, 1944.

Dear Quaid-i-Azam,

Last evening's talk has left a bad taste in the mouth. Our talks and our correspondence seem to run in parallel lines and never tough one another We reached the breaking point last evening but, thank God, we were unwiling to part. We resumed discussion and suspended it in order to allow me to keep my time for the evening public prayer.

In order that all possible chance of making any mistake in a matter of this great importance may be removed, I would like you to give me in writing what precisely on your part you would want me to put my signature to.

I adhere to my suggestion that we may call in some outside assistance to help us at this stage.

Yours sincerely,

M. K. Gandhi.

* * *

September 23, 1944.

Dear Mr. Gandhi,

I am in receipt of your letter of September 23, May I refer you to my letter of today's date which I sent to you in reply to yours of September 22? I have nothing new or fresh to add, but I may say that it is not a case of your being asked to put your signature as representing anybody till you clothe yourself with representative capacity and are vested with authority. We stand by, as I have already said, the basis and fundamental principles embodied in the Lahore resolution of March 1940. I appeal to you once more to revise your policy and programme, as the future of this subcontinent and the welfare of the peoples of India demand that you should face realities.

Yours sincerely,

M. A. Jinnah.

* * *

September 24, 1944.

Dear Quaid-i-Azam,

I have your two letters of September 23, in reply to my letter of the 22nd and 23rd.

With your assistance I am exploring the possibilities of reaching an agreement, so that claim embodied in the Muslim League resolution of Lahore may be reasonably satisfied. that You must therefore, have no apprehensions that the August resolution will stand in the way of our reaching an agreement. That resolution dealt with the question of India as against Britian and it cannot stand in the way of our settlement.

I proceed on the assumption that India is not to be regarded as two or more nations but as one family consisting of many members of whom the Muslims living in the north-west zones, i e. Baluchistan, Sind, North West Frontier Province and that part of the Punjab where they are in absolute majority over all the other elements and in parts of Bengal and Asam where they are in absolute majority, desire to live in separation from the rest of India.

Differing from you on the general basis, I can yet recommend to the Congress and the country the acceptance of the claim for separation contained in the Muslim League resolution of Lahore of 1940, on my basis and on the following terms:

The areas should be demarcated by a Commission approved by the Congress and the League. The wishes of the inhabitants of the areas demarcated should be ascertaine through the votes of the adult population of the areas or through some equivalent method.

If the vote is in favour of separation it shall be agreed that these areas shall form a separate State as soon as possible after India is free from Foreign domination and can therefore be constituted into two sovereign independent States.

There shall be a treaty of separation which should also provide for the efficient and satisfactory administration of foreign affairs, defence, internal communications, customs, commerce and the like, which must necessarily continue to be matters of common interest between the contracting parties.

The treaty shall also contain terms for safeguarding the rights of minorities in the two States.

Immediately on the acceptance of this agreement by the Congress and the League the two shall decide upon a common course of action for the attainment of independence of India.

The League will however be free to remain out of any direct action to which the Congress may regard and in which the League may not be willing to participate.

If you do not agree to these terms, could you let me know in precise terms what you would have me to accept in terms of the Lahore resolution and bind myself to recommend to the Congress? If you could kindly do this, I shall be able to see, apart from the difference in approach, what definite terms I can agree to. In your letter of September 23, you refer to "the basic and fundamental principles embodied in the Lahore resolution" and ask me to accept them. Surely this is unnecessary when, as I feel, I have accepted the concrete consequence that should follow from such acceptance.

Yours sincerely,

M. K. Gandhi.

* * *

September 25, 1944.

Dear Mr. Gandhi,

I am in receipt of your letter of September 24, and I thank you for it. You have already rejected the basis and fundamental principles of the Lahore resolution.

You do not accept that the Mussalmans of India are a nation.

You do not accept that the Musslamans have an inherent right of self-determination.

You do not accept that they alone are entitled to exercise the right of self-determination.

You do not accept that Pakistan is composed of two zones, North-West and North-East, comprising six provinces, namely Sind, Baluchistan, North-West Frontier Province, the Punjab, Bengal and Assam, subject to territorial adjustments that may be agreed upon, as indicated in the Lahore resolution. The matter of demarcating and defining the territories can be taken up after the fundamentals above mentioned are accepted, and for that purpose machinery may be set up by agreement.

You do not accept the provisions embodied in the Lahore resolution for safeguarding the minorities, and yet in your letter under reply you say: "With your assistance, I am exploring the possibilities of reaching an agreement so that the claim embodied in the Muslim League resolution of Lahore may be reasonably satisfied," and proceed to say," You must therefore have no apprehensions that the August resolution will stand in the way of our reaching an agreement."

I have already clearly explained to you that the August resolution, so long as it stands, is bar, for it is fundamentally opposed to the Lahore resolution. You then proceed to say: "That resolution dealt with the question of India as against Britain, and it cannot stand in the way of our settlement." I am not at present concerned with Britain, but the August resolution, as I have already stated is against the ideals and demands of the Muslim League. Further, there is the resolution of Jagat Narayan Lal, passed by the All-India Congress Committee in May 1942, at Allahabad, which, in express terms, lays down as follow:

"The A.I.C.C. is of opinion that any proposal to disintegrate India by giving liberty to any component State or territorial unit to secede from the Indian Union or Federation will be highly detrimental to the best interest of the people of the different States and provinces and the country as a whole and the Congress, therefore, cannot agree to any such proposal."

These two resolutions, so long as they stand, are a complete bar to any settlement on the basis of the division of India as Pakistan and Hindustatn. It is open to the Congress to revise and modify them, but you are only speaking in your individual capacity, and even in that capacity you are holding fast to the August resolution, and you have given no indication of your attitude regarding Jagat Narayan Lal's resolution. I have repeatedly made it clear after we had discussed the Gandhi-Rajaji formula, as you maintained that, to use your own lagnuage, "Rajaji not only has not put the Lahore resolution out of shape and mutilated it but has given it substance and form, " and proceeded to say: "Indeed in view of your dislike of the Rajaji formula, I have, at any rate for the moment, put it out of my mind and I am now concentrating on the Lahore resolution in the hope of finding a ground for mutual agreement."

When I asked for further clarification, which you furnished me by your letter of September 15, you started by saying: I have shunted the Rajaji formula and with your assistance I am aplying my mind very seriously to the famous Lahore resolution of the Muslim League," and thenceforward the Gandhi-Rajaji formula was not discussed any further, and the question of your representative character and authority which I had pointed out from the very commencement, therefore, did not arise, as you had given me the task of converting you to the fundamentals of the Lahore resolution, and ever since we discussed the Lahore resolution only at great length and examined the pros and cons, and finally you have rejected it.

As a result of our correspondence and discussions I find that the question of the division of India as Pakistan and Hindustan is only on your lips and it does not come from your heart, and suddenly at the eleventh hour you put forward a new suggestion, consisting only of two sentences, by your letter of September 22, saying: "I therefore suggested a way out. Let it be a partition as between two brothers, if a division there must be." I naturally asked you what this new suggestion of yours meant, and wanted you to give me rough outlines of this new idea of yours as to how and when the division is to take place and in what way it is different from the division envisaged in the Lahore resolution, and now you have been good enough to give me your amplification, in your letter of September 24 under reply, in which you say: "Differing from you on the general basis I can yet recommend to the Congress and the country the acceptance of the claim for separation contained in the Muslim League resolution of Lahore, 1940, on my basis and on the following terms." The terms clearly indicate that your basis is in vital conffict with, and is opposed to the fundamental basis and principles of the Lahore resolution. Now let me take your main terms:

(a) "I proceed on the assumption that India is not to be regarded as two or more nations but as one family consisting of many members of whom the Muslims living in the north-west zones, i.e. Baluchistan, Sind, North-West Frontier Province and the part of Punjab where they are in absolute majority over all the other elements and in parts of Bengal and Assam where they are in absolute majority, desire to live in separation from the rest of India." If this term were accepted and given effect to, the present boundaries of these provinces would be maimed and mutilated beyond redemption and leave us only with the husk, and it is opposed to the Lahore resolution.

(b) That even in those mutilated areas so defined, the right of self-determination will not be exercised by the Muslims but by the inhabitants of those areas so demarcated. This again is opposed to the fundamentals of the Lahore resolution.

(c) That if the vote is in favour of separation they shall be allowed to "form a separate State as soon as possible after India is free from foreign domination." Whereas we propose that we should come to a complete settlement of our own immediately, and by our united front and efforts do everything in our power to secure the freedom and independence of the peoples of India on the basis of Pakistan and Hindustan.

(d) Next you say, "There shall be a treaty of separation which should also provide for the efficient and satisfactory administration of foreign affairs, defence, internal communications, customs, commerce, and the like, which must necessarily continue to be matters of common interest between the contracting parties." If these vital matters are to be administered by some Central authority, you do not indicate what sort of authority or machinery will be set up to administer these matters, and how and to whom again that authority will be responsible. According to the Lahore resolution, as I have already explained to you, all these matters, which are the lifeblood of any State, cannot be delegated to any Central authority or government. The matter of security of the two States and the natural and mutual obligations that may arise out of physical contiguity will be for the constitution-making body of Pakistan and that of Hindustan, or other party concerned, to deal with on the footing of their being two independent States. As regards the safeguarding of the rights of minorities, I have already explained that this question of safeguarding the minorities is fully stated in the Lahore resolution.

You will, therefore, see that the entire basis of your new proposal is fundamentally opposed to the Lahore resolution, and as I have already pointed out to you, both in the correspondence and in our discussions, it is very difficult for me to entertain proposals and negotiate and reach any agreement or settlement with you as an individual, unless they come from you in your representative capacity. That was the same difficulty with regard to the Gandhi-Rajaji formula, and I made it clear to you at the very outset, but the formula was discussed as you asserted that it had met the Lahore resolution in substance, but while you were furnishing me with the clarification of this formula, you shunted it and we confined ourselves to the Lahore resolution, and hence the question of your representative capacity did not arise regarding this formula. But now you have, in your letter of September 24, made a new proposal of your own on your own basis, and the same difficulties present themselves to me as before, and it is difficult to deal with it any further unless it comes from you in your representative capacity.

I cannot agree with you when you finally wind up by saying: "In your letter of September 23, you refer to 'the basis and fundamental principles embodied in the Lahore resolution' and ask me to accept them. Surely this is unnecessary when, as I feel, I have accepted the concrete consequence that should follow from such acceptance". This is obviously far from correct. Why not then accept the fundamentals of the Lahore resolution and proceed to settle the details?

Yours sincerely,

M. A. Jinnah.

* * *

September 25, 1944.

Dear Quaid-i-Azam,

Yesterday's talk leads me to inflict this letter on you which I trust you will not mind.

Our conversations have come about as a result of your correspondence with Rajaji in July last over his formula and your consultations with the League Working Committee thereon, and my own letter to you suggesting a meeting between you and me. My proposal of yesterday is an earnest effort to meet the essential requirements of the Lahore resolution. I would like you therefore, to think fifty times before throwing away an offer which has been made entirely in the spirit of service in the cause of communal harmony. Do not take, I pray, the responsibility of rejecting the offer. Throw it on your Council. Give me an opportunity of addressing them. If they feel like rejecting it. I would like you to advise the Council to put it before the open session of the League. If you will accept my advice and permit me I would attend the open session and address it.

You are too technical when you dismiss my proposal for arbitration or outside guidance over points of difference. If I have approached you as an individual, and not in any representative capacity, it is because we believe that if I reach an agreement with you it will be of material use in the process of securing a Congress—League settlement and acceptance of it by the country. Is it irrelevant or inadmissible to supplement out efforts to convince each other with outside help, guidance, advice or even arbitration?

Yours sincerely,

M. K. Gandhi.

* * *

September 26, 1944.

Dear Mr. Gandhi,

I am in receipt of your letter of September 25. It is entirely incorrect and has no foundation in fact for you to say that our conversations have come about as a result of my correspondence with Rajaji in July last over his formula. It is equally baseless to say "and your consulations with the League Working Committee thereon." It was entirely in response to your letter of July 17, 1944, which I received while I was at Srinagar, with a fervent request on your part to meet you and you ended that letter by saying: "Do not disappoint me." In my reply, again from Srinagar, dated July 24, 1944, I intimated to you that I would be glad to receive you at my house in Bombay on my return, which would probably be about the middle of August. This was long before the meeting of the Working

Committee or that of the Council of the All-India Muslim League, and long before I reached Lahore, and when you arrived here and told me that you were approaching me in your individual capacity, I at once made it clear to you and informed you both in our talks and by letters, that the position you had taken up had no precedent for it, and further that it was not possible to negotiate and reach an agreement unless both the parties were fully represented; for it is one-sided business, as it will not be binding upon any organization in any sense whatever, but you would as an individual only recommend it, if any agreement is reached, to the Congress and the country, whereas it would be binding upon me as the President of the Muslim League. I cannot accept this position. I hope you do see the unfairness and the great disadvantage to me. and it is so simple and elementary for anyone to understand.

As regards your proposal of yesterday, which you have amplified in your letter of September 24, I have already sent you my reply.

With regard to your suggestion to be allowed to address the meeting of the Council, and if they feel like rejecting your "offer" the matter should be put before open session and should be allowed to address the open session, let me inform you that only a member or delegate is entitled to participate in the deliberations of the meetings of the Council or in the open session respectively. Besides it is a most extraordinary and unprecedented suggestion to make. However, I thank you for your advice.

As regards your proposal for arbitration and outisde guidance, I have already replied to you, and it is not merely technically but a matter of substance. I fully reciprocate your desire of securing a Congress-League settlement.

However, I regret I have failed to convince you and convert you as I was hopeful of doing so.

Yours sincerely,

M. A. Jinnah.

* * *

September 26, 1944.

Dear Quaid-i-Azam,

In view of my letter to you of yesterday, left to myself, I would have refrained from dealing with your letter before our meeting today. But I have deferred to Rajaji's advice to finish the chain of correspondence.

I confess I am unable to understand your persistent refusal to appreciate the fact that the formula presented to you by me in my letter of the 24th, as well as the formula to you by Rajaji, gave you virtually what is embodied in the Lahore resolution, providing at the same time what is absolutely necessary to make the arrangement acceptable to the country. You keep on saying that I should accept certain thesis which you call the basis and fundamental principles of the Lahore resolution, while I have been contending that the best way for us who differ in our approach to the problem is to give body to the demand as it stands in the resolution and work it out to our mutual satisfaction. It is on this plan that I understand Rajaji's formula to be conceived, and it is on the same plan that I have tried to work it out in the course of, and as a result of, our talks, I contend that either gives you the substance of the Lahore resolution. Unfortunately you reject both. And I cannot accept the Lahore resolution as you want me to, especially when you seek to introduce into its interpretation theories and claim which I cannot accept and which I cannot ever hope to induce India to accept.

Your constant references to my not being clothed with representative authority are really irrelevant. I have approached you so that, if you and I can agree upon a common course of action. I may use what influence I possess for its acceptance by the Congress and the country. If you break, it cannot be because I have no representative capacity or because I have been unwilling to give you satisfaction in regard to the claim embodied in the Lahore resolution.

Yours sincerely,

M. K. Gandhi.

* * *

September 26, 1944.

Dear Mr. Gandhi,

I have received your letter of September 26 and I note that you have written it with Rajaji's advice. Of course, it is for you to follow such advice as you may choose to do so, but I am only concerned for the moment with you. I note that at the last moment you have resurrected the Gandhi-Rajaji formula, although it was shunted all this time, and you proceed to say that this formula gives me virtually what is embodied in the Lahore resolution. You further say that on the same plan you have tried to formulate your latest proposals, as mentioned in your letter of September 24, and you maintain that either gives me the substance of the Lahore resolution. In your previous letter you asserted that your formula gives me the "essence" of the Lahore resolution, I see a very close family resemblance between the two, and the substance of one or the other is practically the same, only it is put in different language, and I have already expressed my opinion that, in my

judgment they neither meet the substance nor essence of the Lahore resolution. On the contrary, both are calculated completely to torpedo the Pakistan demand of Muslim India. I have never asked you to accept certain thesis, nor have I introduced any theories in the Lahore resolution. Thesis and theories are matters for scholars to indulge in.

I am sorry I have to repeat, but I am compelled to do so, that I cannot agree with you that my references to your not being clothed with representative authority are really irrelevant. On the contrary, they have an important bearing, as I have already explained to you more than once. You again repeat that if I and you can agree upon a common course of action, you may use what influence you possess for its acceptance by the Congress and the country. I have already stated from the very beginning that is not enough, for the reasons I have already given. Your representative capacity comes into play when you are making counter-proposals, and I cannot understand how you can say that it is irrelevant. No responsible organization can entertain any proposal from any individual, however great he may be, unless it is backed up with the authority of a recognized organization and comes from its fully accredited representative. However. I need not labour this point any more, as I have already explained it in our previous correspondence.

If a break comes, it will be because you have not satisfied me in regard to the essence of the claim embodied in the Lahore resolution. It is not a question of your being unwilling, but in fact it is so. If a break comes, it will be most unfortunate. If one does not agree with you or differs from you, you are always right and the other party is always wrong, and the next thing is that many are waiting prepared, in your circle, to pillory me when the word goes, but I must face all threats and consequences, and I can only act according to my judgment and conscience

Yours sincerely,

M. A. Jinnah.

* * *

On 6th June 1947, Mr. Gandhi made certain suggestions to Lord Mountbatten regarding referendum in North West Frontier etc. The text thereof was contained in the note of Mr. Ismay enclosed in the letter to Mr. Gandhi.

The Viceroy's House,
New Delhi.
7th June, 1947.

Dear Mr. Gandhi,

I enclose herewith a copy of a note that I have sent to the Viceroy, summarising the suggestions that you were good enough to put forward in the course of our talk yesterday evening.

I very much hope that I have interpreted your views rightly, but if you should find any mistakes, I should be so glad if you would let me know, in order that I may correct the copy that I have given to the Viceroy.

I so much enjoyed our talk.

Yours sincerely,

Ismay.

(Enclosure to the above)

1. North-West Frontier Province.

Mr. Gandhi suggests that H.E. should speak to Mr. Jinnah in the following sense:

"I am extremely anxious lest the referendum in NWFP should lead to bloodshed and blood feuds between brother and brother pathan, and I have been wondering whether it could possibly be avoided. Now that you have got your Pakistan, would it not be wise for you to go to the NWFP and speak to the people of the Province of whatever party they may be, including the present Ministry and their followers? You could explain what Pakistan, which has hitherto been a vague expression, really is, and present your case in an attractive manner, in the hope that you will be able to woo them to become a Province of Pakistan, with perfect freedom to frame their own Provincial constitution.

"If you are successful in your persuasion, the proposed referendum and all that it involves would be avoided. If you felt diposed to adopt this suggestion, I could, I think give you a positive assurance that the Khan Brothers and their followers would meet you as friends and give you an attentive hearing."

Mr. Gandhi asked that if this appeal to Mr. Jinnah was unsuccessful, he (Mr. Gandhi) might be informed of the fact, in order that he might consider the position again. Mr. Gandhi added that Abdul Ghaffar Khan was so anxious about the permanent blood feuds which would result from the referendum, that he would go to almost any length, consistent with honour, to avoid it. In the last resort, he would be prepared to advise his brother and his colleagues in the Ministry to resign, and then to ask the Viceroy to put the NWFP under Section 93.

Mr. Gandhi emphasised that he had not discussed the above with his colleagues, and therefore, that it whould not be mentioned to anyone at this stage.

2. Bengal and the Punjab.

Mr. Gandhi suggested that Mr. Jinnah should be advised to try to win over West Bengal and Eastern Punjab to Pakistan by the same methods.

3. Co-operation between Mr. Jinnah and the Congress Leaders.

Mr. Gandhi suggested that H.E. the Viceroy should speak in the following sense to Mr. Jinnah, when he found him in the right mood to listen:

"I am here to help both parties to reach agreement in way that I can, and I regard this task not only as a pleasure, but as a duty, You must remember, however, that I cannot, in any event, be here forever. Now, therefore, that the decision has been made and you have your Pakistan, why do you not go yourself and talk with the Congress leaders as friends, and try to get a settlement between yourselves on all the various points at issue? This would make for a much better atmosphere than adhering to the practice of only meeting together under my chairmanship."

4. Agreements between HMG and the two Indian Dominions.

Mr. Gandhi said that there was a lot of loose talk going about that HMG might have different agreements with Hindustan and Pakistan which would possibly tend to favour one over the other. It was, therefore, important that an announcement should be made to the effect that it was HMG's wish either to enter into tri-partite arrangements with both the Dominions, or to have identical bi-lateral agreements with each of them: and that, in any event, there would be no question of differentiation.

* * *

On 10th June 1947, Lord Mountbatten wrote to Mr. Gandhi:

The Viceroy's House,
New Delhi,
10th June 1947.

Dear Mr Gandhi,

Thank you so much for the admirable suggestions which you handed to Lord Ismay. It is quite clear that Mr. Jinnah is very preoccupied at the present time, owing to the Muslim League meetings in Delhi, but I will, of course, take the earliest opportunity of mentioning to him the points you made.

I will do my best to convince him, but I hope you will not count too much on my intervention.

I think the idea in the fourth paragraph of your note is a good one, and I will follow it up with HMG. Perhaps the Prime Minister would give an assurance in debate in Parliament.

Yours Sincerely,

Mountbatten

* * *

On 11th June 1947, Mr. Gandhi replied to Lord Mountbatten:

As to the referendum in the Frontier Province I must confess that my idea does not commend itself to Pandit Nehru and his colleagues. As I told you, if my proposal did not commend itself to them I would not have the heart to go any further with it.

This, however, does not in any way affect my proposal that before proceeding with the referendum, you should invite Quaid-i-Azam Jinnah to proceed to the Frontier Province and to woo the Ministers including Badshah Khan and his Khudai Khidmatgars who have made the Province what it is-better or worse. Before he goes, no doubt, he should be assured of a courteous hearing from them.

* * *

On 12th June 1947, Lord Mountbatten wrote to Mr. Gandhi:

I spoke to Mr. Jinnah along the lines that you asked me and he has authorised me to reply to you as follows.

2. Mr. Jinnah will gladly accept your suggestion that he should visit the Frontier and put the case of Pakistan to the leaders and people up there, provided you can obtain an undertaking from the Congress that they will not interfere.

3. He agrees with your view that by this means a referendum can be avoided and with it the risk of blooshed removed.

4. I suggest that you should now communicate directly with him in this matter, as I am leaving for Simla tomorrow.

5. I am sending a copy of this letter to Mr. Jinnah.

* * *

Thereafter following letters were exchanged between Mr. Jinnah and Mr. Gandhi.

New Delhi,
13th June, 1947

Dear Quaid-i-Azam,

His Excellency the Viceroy writes saying that 'you will gladly accept my sugges-

tion and put the case of Pakistan to the leaders and the people there, provided I can obtain an undertaking from the Congress that they will not interfere.'

I do not know what you mean by the undertaking from the Congress that they will not interfere.

Yours sincerely,

M. K. Gandhi.

* * *

New Delhi,
13th June, 1947.

Dear Mr. Gandhi,

I am in receipt of your letter of 13th June and I thought it was quite clear what I meant that the Congress should undertake that they will not interfere with the people of the Frontier in any way whatsoever.

Yours sincerely,

M.A. Jinnah.

* * *

New Delhi,
14th June, 1947.

Dear Quaid-e Azam,

Yours of the 13th instant was received when I was at a meeting.

I had hoped that H.E. had not clearly understood your meaning. I now see that I was mistaken. I cannot ask the Congress to commit harakiri.

Yours sincerely.

M K Gandhi.

* * *

MAJOR W. H. GARDINAR

26th July, 1941

Dear Major Gardinar,

I must say that it was highly improper on the part of the Viceroy, holding the position he does, to have canvassed the Muslim League Premiers and other Muslim Leaguers. I feel that the Viceroy's conduct in approaching them behind the back of the leader and the Executive was most deplorable

Yours sincerely,

M. A. Jinnah

* * *

GENERAL SIR DOUGLAS GRACY

No. 475—G.G(c).

Governor-General's House,
Karachi.
Camp, Quetta.
1st September, 1948.

Dear Sir Douglas,

Thank you for your letter No. 0008/1/C in C, dated the 26th August 1948

I have passed on a copy of your letter to the Vice-President, Quaid-i-Azam's Relief Fund and I have given my approval to the grant of Rs. 3 lakhs from Quaid-i-Azam's Relief Fund to enable you to defray the initial expenses for the resettlement of soldier refugees in the Thal Project.

Your sincerely,

M. A. Jinnah.

* * *

SIR ABDULLAH HAROON

Nandi Hill Station,
(Bangalore)
13th May, 1941.

Dear Sir Abdullah Haroon,

I have received your two letters of the 3rd May. Yes, it is very sad some of our Leaguers are easily moved and make ill-considered and irresponsible utterances and sometimes they are influenced by their immediate personal consideration. That should not dishearten us and specially a veteran like yourself.

I am very glad that Syed and others with your full support and co-operation are carrying on work of organizing the Mussalmans of Sind.

Yours sincerely,

M. A. Jinnah.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
21st January, 1942.

Dear Sir Abdullah,

I am in receipt of your letter of the 16th along with a copy of the memorandum submitted by you to His Excellency the Viceroy and I shall await the result.

Of course I have been watching the developments in Sind with very keen interest.

As regards my programme I can only tell you tentatively that I hope to be in Delhi in the first week of February and I have also accepted an engagement in Bengal to preside over the conference of the Bengal Provincial Muslim League at Sirajganj, on the 14th and 15th of February.

I fully realise that the situation in Sind is very appalling and unbearable, but the only course open to us is to organise our people as a disciplined nation and the other things must follow. It requires time and patience and strenuous and constant efforts. I feel confident that we shall come out successful in the end

Hoping you are well, with kind regards,

Yours sincerely,

M. A. Jinnah,

* * *

2nd February, 1942.

Dear Sir Abdullah,

Conflcting reports are appearing in the newspapers and I cannot understand the situation in Sind regarding the Ministry. I also had a talk with Mr. Yusuf and I hope that you will all stand together and abide by the understanding that was arrived at Karachi. (1) with regard to Mir Bande Ali's resignation I have not been able to ascertain what the agreement was. I understand from Mir Bande Ali that he was not bound to resign on the 15th of February, as he has not committed himself to do so.

If that is correct, in that case no question arises of anyone of the members of the Muslim League in the ministry resigning and the present ministry must continue and if the Congress or Hindus wish to break the ministry in order to get their man in. we must face the consequences, and let them break it. It will be far more honourable to sit on the opposition benches than to be dictated to by a few individuals.

(2) If Mir Bande Ali is bound to resign then Khuro and Shaikh Abdul Majid should also resign and if they cannot form the ministry without Mir Bande Ali, as what the

Muslim League considers proper then let others form the ministry and we shall as honourable men, occupy the opposition benches.

If anyone merely for the sake of keeping his ministership tries to come to some other arrangement, the Council of the Sind Provincial Muslim League should declare publicly that, he does not represent the Muslim League and disciplinary action must be taken against him for having acted in his individual capacity over the head of the Muslim League.

Please be firm and I am confident that the Working Committee and the Council of the All-India Muslim League will stand by it. Also please let me know as soon as possible, the correct position. I had fully discussed the matter with Shaikh Abdul Majid when he was in Bombay recently and he had agreed that this is the only honourable course for us to adopt.

Hoping you are well, with kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

MR. HASHAM PREMJI

Bombay
23rd May, 1944.

My dear Mr. Jinnah,

Mr. Chaiwala and Mr. Chundrigar had approached me on your very kind recommendations with regard to the All-India Muslim League Economic Planning Committee. Let me thank you most sincerely for the high honour and very kind regards you have always kept for me and I am really and sincerely grateful to you for this.

As you know I am always ready and willing to help you in every matter concerned with the economic betterment of the Muslims, and whatever little ability I have is at your disposal for this purpose. It is however extemely difficult for me in view of my personal and business connections to sign the pledge for any political party, and accordingly I told Mr. Chaiwala that where as I would be ready to cooperate and help the committee in the best possible way, it would not be possible for me to sign the pledge of the League as Mr. Chundrigar wished me to do. I trust you will understand the above position of mine in the correct spirit.

I trust you are quite well. With the kindest regards to self and Miss Jinnah from myself, my wife and family.

Yours sincerely,

Hasham Premji.

* * *

Houseboat "Queen Elizabeth".
Opposite G.P.O.
Srinagar, Kashmir.
3rd June, 1944.

Dear Mr. Hasham Premji,

I am receipt of your letter of May 23rd, and I thank you for it. I have carefully considered your letter, and beg to say that there is no need for you to be a member of any Primary or District Muslim League as a necessary qualification for your serving on the proposed Planning Committee. I am glad that you are willing to serve on this Committee and I am considering the various names and hope to be able to announce it very soon.

I was very sorry to hear that in the recent accident in Bombay you were hurt and some damage was done to your property. I sincerely hope that you are now quite well and that no serious harm was done to your property.

Please accept very kind regards to you both from Miss Jinnah and myself.

Yours sincerely,

M. A. Jinnah.

* * *

MR. HASAN AHMAD

Mount Pleasant Road,
Malabar Hill,
Bombay
11th October, 1941.

Dear Mr Hasan Ahmad,

I am receipt of your letter of the 29th of September, and I am enclosing herewith my statement which I hope will meet your requirements.

"During the last few years the All India Muslim League and the great Muslim nation have been fully organized such as they have never before been in the history of British India. Constant appeals have been made to me for some time past, that this great organization should have a properly controlled and supervised English Daily, which would authoritatively expound the views and express the opinion and sentiment of Muslim India, who are handicapped for want of such a channel, so essential in these days. In response to these appeals from all quarters of the country, I am glad that, at last, an English Weekly, the DAWN, is founded and established in Delhi, the capital city of India, which is at present the nerve centre of all polictical activities.

The DAWN will mirror faithfully the views of Muslim India and the All-India Muslim League in all its activities—economic, educational and social and more particularly political throughout the country, fearlessly and independently; and while its policy will be, no doubt, mainly to advocate and champion the cuase of the Musalmans and the policy and programme of the All India Muslim League, it will not neglect the cause and welfare of the peoples of this sub-continent generally.

I may make it clear that the DAWN has nothing to do with the scheme of the Bombay Presidency Press and Propaganda Fund, which was only confined to the Western Zone, nor will it, in any way be financed from the funds of the All India Muslim League. It is entirely an independent venture as an effort made by a few individuals in the shape of a small beginning

I, therefore, fervently appeal specially to every Musalman to support this venture in every way he can, and become its subscriber and reader. It will entirely depend upon the public now to prove the earnestness and desire which they have exhibited so long for an organ of this character by supporting it, and upon their support and sympathy will depend the consideration of converting this small paper into a first class English Daily.

I sincerely trust that the Musalmans will realise the importance of this effort. It is the small beginnings that lead to great things and with all the support that I expect from the Musalmans, I cannot see any reason why we should not be able to convert the DAWN into a first class English Daily very soon".

Yours sincerely

M. A. Jinnah

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DR. SIR MOHAMMAD IQBAL

In the Foreword to 'Letters of Iqbal to Jinnah', Quaid-i-Azam wrote: "I think these letters are of a great historical importance, particularly those which explain his views in clear and unambiguous terms on the political future of Muslim India. His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India, and found expression in due course in the united will of Muslim India as adumberated in the Lahore resolution of the All India Muslim League, popularly known as the "Pakistan Resolution". The booklet contains 13 letters written by Dr. Iqbal to Quaid-e-Azam between May 1936 to November 1937. Here are the two important letters

Confidential

Lahore,
28th May, 1937.

My dear Mr. Jinnah,

Thank you so much for your letter which reached me in due course. I am glad to hear that you will bear in mind that I wrote to you about the changes in the constitution and programme of the League. I have no doubt that you fully realise the gravity of the situation as far as Muslim India is concerned. The league will have to finally decide whether it will remain a body representing the upper classes of Indian Muslims or Muslim masses who have so far, with good reason, taken no interest in it. Personally I believe that a political organisation which gives no promise of improving the lot of the average Muslim cannot attract our masses.

Under the new constitution the higher posts go to the sons of upper classes; the smaller ones go to the friends or relatives of the ministers. In other matters too our political institutions have never thought of improving the lot of Muslims generally. The problem of bread is becoming more and more acute. The Muslim has begun to feel that he has been going down and down during the last 200 years. Ordinarily he believes that his poverty is due to Hindu money-lending or capitalism. The perception that it is equally due to foreign rule has not yet fully come to him. But it is bound to come. The atheistic socialism of Jawaharlal is not likely to receive much response from the Muslim The question therefore is: how is it possible to solve the problem of Muslim poverty? And the whole future of the League depends on the League's activity to solve this question. If the League can give no such promise I am sure the Muslim masses will remain indifferent to it as before. Happily there is a solution in the enforcement of the Law of Islam and its further development in the light of modern ideas. After a long and careful study of Islamic Law I have come to the conclusion that if this system of Law is properly understood and applied, at last the right to subsistence is secured to everybody. But the enforcement and development of the Shariat of Islam is impossible in this country without a free Muslim state or states. This has been my honest conviction for many years and I still believe this to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India. If such a thing is impossible in India the only other alternative is a civil war which as a matter of fact has been going on for some time in the shape of Hindu-Muslim riots. I fear that in certain parts of the country, e.g. N W. India, Palestine may be repeated. Also the insertion of Jawaharlal's socialism into the body-politic of Hinduism is likely to cause much bloodshed among the Hindus themselves. The issue between social democracy and Brahmanism is not dissimilar to the one between Brahmanism and Buddhism. Whether the fate of socialism will be the same as the fate of Buddhism in India I cannot say. But it is clear to my mind that if Hindusim accepts social democracy it must necessarily cease to the Hindusim. For Islam the acceptance of social democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return to the original purity of Islam. The modern problems therefore, are far more easy to solve for the Muslims than for the Hindus. But as I have said above in order to make it possible for Muslim India to solve the problems it is necessary to redistribute the country and to provide one or more Muslim states with absolute majorities. Don't you think that the time for such

a demand has already arrived? Perhaps this is the best reply you can give to the atheistic socialism of Jawaharlal Nehru.

Anyhow I have given you my own thoughts in the hope that you will give them serious consideration either in your address or in the discussion of the coming session of the League. Muslim India hopes that at this serious juncture your genius will discover some way out of our present difficulties.

Yours sincerely,

Mohammad Iqbal

* * *

Lahore,
June 21st. 1937.

Private and Confidential

My dear Mr. Jinnah,

Thank you so much for your letter which I received yesterday. I know you are a busy man; but I do hope you won't mind my writing to you so often, as you are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India. I tell you that we are actually living in a state of civil war which, but for the police and military, would become universal in no time. During the last few months there has been a series of Hindu-Muslim riots in India. In North-West India alone there have been at least three riots during the last three months and at least four cases of vilification of the prophet by Hindus and Sikhs. In each of these four cases, the vilifier has been murdered. There have also been cases of burning of the Koran in Sind. I have carefully studied the whole situation and believe that the real cause of these events is neither religious nor economic It is purely political, i.e. the desire of the Sikhs and Hindus to intimidate Muslims even in the Muslim majority provinces. And the new constitution is such that even in the Muslim majority provinces, the Muslims are made entirely dependent on non-Muslims. The result is that the Muslim Ministry can take no proper action and are even driven to do injustice to Muslims partly to please those on whom they depend, and partly to show that they are absolutely impartial. Thus it is clear that we have our specific reasons to reject this constitution It seems to me that the new constitution is devised only to placate the Hindus. In the Hindu majority provinces, the Hindus have of course absolute majorities, and can ignore Muslims, altogether In Muslim majority provinces, the Muslims are made entirely dependent on Hindus. I have no doubt in my mind that this constitution is calculated to do infinite harm to the Indian Muslims. Apart from this it is no solution of the economic problem which is so acute among Muslims.

The only thing that the communal award grants to Muslims is the recognition of their political existence in India. But such a recognition granted to a people whom this constitution does not and cannot help in sovling their problem of poverty can be of no value to them. The Congress President has denied the political existence of Muslims in no unmistakable terms. The other Hindu political body, i e. the Mahasabha, whom I regard as the real representative of the masses of the Hindus, has declared more than once that a united Hindu-Muslim nation is impossible in India. In these circumstances it is obvious that the only way to peaceful India is a redistribution of the country on the lines of racial, religious and linguistic affinities. Many British statesmen also realise this, and the Hindu-Muslim riots which are rapidly coming in the wake of this constitution are sure further to open their eyes to the real situation in the country. I remember, Lord Lothian told me before I left England that my scheme was the only possible solution of the troubles of India, but that it would take 25 years to come. Some Muslims in the Punjab are already suggesting the holding of a North-West India Muslim Conference, and the idea is rapidly spreading. I agree with you, however, that our community is not yet sufficiently organised and disciplined and perhaps the time for holding such a conference is not yet ripe. But I feel that it would be highly advsiable for you to indicate in your address at least the line of action that the Muslims of North-West India would be finally driven to take.

To my mind the new constitution with its idea of a single Indian federation is completely hopeless. A separate federation of Muslim provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are?

Personally I think that the Muslims of North-West India and Bengal ought at present, to ignore Muslim minority provinces. This is the best course to adopt in the interests of both Muslim majority and minority provinces. It will therefore be better to hold the coming session of the League in the Punjab, and not in a Muslim minority province. The month of August is bad in Lahore. I think you should seriously consider the advisability of holding the coming session at Lahore in the middle of October when the weather is quite good in Lahore. The interest in the All-India Muslim League is rapidly growing in the Punjab, and the holding of the coming session in Lahore is likely to give a fresh political awakening to the Punjab Muslims.

Yours sincerely,

Mohammad Iqbal
(Bar-at-Law).

Unfortunately Quaid-i-Azam's replies are not available. In the Foreword to the above booklet, Quaid-i-Azam explained: "It is, however, much to be regretted that my own replies to Iqbal are not available. During the period under reference I worked alone unassisted by the benefit of a personal staff and so did not retain duplicate copies of the

numerous letters that I had to dispose of. I made enquiries from the Trustees of Iqbal's estate at Lahore and was informed that my letters are not traceable."

Dealing with "Jinnah—Iqbal Correspondence", in an article in the Pakistan Times dated 25th December, 1955, Muhammad Shafi wrote as follows:

It is a great pity that, not realising the great historical importance of the correspondence between these two savants, their letters were not preserved. I, however, vividly remember that the letters of the Quaid-i-Azam to Allama Iqbal always contained a responsive note to the latter's suggestion regarding the destiny of the Indian Muslims. The only difference was that, being more practical, the Quaid-i-Azam did not ignore the real facts of the Muslim situation. He wanted to take his people with him and not to go too fast, and leave them far behind. After a careful examination and study of the Constitutional problem facing India, Quaid-i-Azam had come to the same conclusion in 1937 as the one arrived at by Allama Iqbal namely partitioning of the country on religious, cultural and linguistic affinities. But he was reluctant to make a public commitment in this behalf before the opportune time. In one of his letters to the poet I remember Mr. Jinnah wrote as follows, "I fully agree with you that the political objective of the Indian Muslims must be stated clearly and unequivocally. But there are practical difficulties". Amongst the practical difficulties enumerated by him was the fact that "our people are politically unorganised, educationally backward and financially nowhere". Quaid-i-Azam added: "I want to pull them up step by step and before making them run I want to be sure that they are capable of standing on their own legs."

* * *

LORD IRWIN

Maiden's Hotel,
Delhi,
31st October, 1927.

(*Private and confidential*)

My dear Lord Irwin,

After my interview with you today I have been revolving things over and over again in my mind, and I feel I must write a few lines, trusting you will not consider it presumptuous on my part to do so. Besides I feel all the more impelled to do it, as I have come to regard you, if I may say so, with sincere respect and affection, and therefore parti-

cularly I should not like any big move to be marred by a mistake during Your Excellency's regime, and with which your name may be associated. May I therefore most respectfully urge you, if it be possible even at this late stage, to do your utmost and secure the inclusion of at least two Indians on the Commissions, who would command the confidence of political-minded Hindus and Musalmans? It would then sufficiently implement the scheme and with the Committee of the Central Legislature, who will examine the recommendations of the Commission in consultation with the Joint Parliamentary Committee before the introduction of the Bill into Parliament, will win the support of the better mind of India.

I do hope that Your Excellency will give a serious thought to these few lines I have ventured to address. I have fully discussed the pros and cons and all the reasons, so it would be no use repeating them again here; but I sincerely hope yet that the situation may be saved.

With very kind regards,

Yours very sincerely,

M. A. Jinnah

* * *

Viceregal Lodge,
Delhi.
1st November, 1927.

(*Confidential*)

Dear Mr. Jinnah,

Thank you very much for your note. I am grateful to you for writing and for what you say.

Through I can assure you that everything you said yesterday had been very fully weighed, I have given careful thought again to your suggestions.

I fear though that it is scarcely feasible at this stage to do what you would wish; and indeed though I fully appreciate the force of the objection that may be taken to the P.C. perse, I am not sure that I feel as confident as you that our path would be smoothed, even if it were possible to act upon your suggestion.

But of course this is surmise, and may be wrong. and I still hope that when Indian opinion is able to weigh the whole scheme together, they may be disposed to attach greater importance than you at present anticipate to the establishment of that contact between the British Parliament and the Indian Legislature. To my mind this, if it takes shape, will stand in history as a new and powerful constitutional precedent a convention which may well exercise an influence in the furture development of Anglo-Indian relations of a very far-reaching character.

Yours sincerely,

Irwin.

* * *

Mount Pleasant Roa(
Malabar Hill,
Bombay.
3rd December, 1929.

Dear Lord Irwin,

This is just to inform Your Excellency that I have had a long interview wit| Mr. Gandhi, and Mr. Patel and his brother, Vallabhai, were present at the interview. need not trouble you with detail , but finally we came to the conclusion that it would t desirable if Your Excellency can meet the following gentlemen on the 23rd December : Delhi; Mr. Gandhi, Pandit Motilal Nehru, Sir Tej Bahadur Sapru. Mr. V.J. Patel (tl President) and myself. It was arragned that Mr. Gandhi was to communicate with Pand Motilal and obtain his assent and I was to write and obtain the assent of Sir Tej Bahad(Sapru. Accordingly, I am writing to Sir Tej Bahadur today. As soon as we obtain the conse of Pandit Motilal and Sir Tej Bahadur with regard to this course of action, Mr. Patel w write to Your Excellency requesting you to invite them to meet you at Delhi on 23rd Decen ber. The draft of Mr. Patel's intended letter to Your Excellency was settled between ourse ves, and I trust Your Excellency will find it satisfactory when you receive it. I may tell Yo Excellnecy that I am hopeful if such a meeting cou d take place and we can have a frar talk, because I am left with the impression that Mr. Gandhi himself is reasonable.

Yours very sincerel

M. A. Jinna

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay,
14th December, 1929.

Dear Lord Irwin,

With reference to my previous letter, I understand that, before Pandit Mot Nehru received the communication from Mr. Gandhi, an interview between Your Exc lency and Pandit Motilal was fixed up, and therefore it was considered unnecessary, any rate for the present, to carry out the original idea, which I placed before Your E cellency (in my previous letter). Of course, I should like to know the result of the intervi and await further development.

Yours very sincere

M. A. Jinn

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TELEGRAM DATED 20TH DECEMBER 1929

M. A. Jinnah Esq., to Viceroy.

Arriving Delhi, Sunday, Frontier Mail, Maiden's Hotel.

* * *

Viceroy's House,
New Delhi.
March 3rd, 1930

(*Private and confidential*)

My dear Mr. Jinnah

I have been giving careful thought to the wider issues involved in the Government's proposals for the special protective measures in regard to cotton piece-goods; and I am particularly anxious, first that these proposals should receive a fair consideration on their merits, and, secondly, that the representatives of the unofficial parties should have the fullest opportunity to get to understand the technical aspects of the question on the Government's reasons for putting forward proposals in this particular form

At the same time I feel sure that you will agree with me that it would be most unfortunate if any public utterances were made by important political speakers which might exacerbate public opinion either here or in England before there has been time fully to appreciate all the bearings of the proposals.

These considerations lead me to suggest to you that it would be in the public interest if the special question of the protective duties was to be kept out of the general discussion on the budget on March 4th and 5th. This question has in point of fact no connection with the general budget proposals and does not a ppreciably affect the financial results of those proposals. (It might, in this connection, interest you to know that the actual financial result of the protective proposals is estimated to be a slight diminution in revenue owing to their protedtive effect as compared with that of a 15 per cent import duty standing alone.)

The more convenient occasion for debating the protective proposals might perhaps be connected with the special Cotton Duties Bill which has been introduced by Sir George Rainy.

If this view is accepted, I suggest that it would be valuable, as a preliminary to the debate in the Assembly that a full and frank discussion should take place privately between a few selected representatives of the unofficial parties and the two Members of the Government who are chiefly concerned, i e., the Commerce and Finance Members. Should

this course commend itself to you, I will intruct Sir George Rainy and Sir George Schu
to arrange with you for a meeting at the earliest possible opportunity.

I turst that you will give this letter your very careful consideration, believing a do that you are no less concerned than I am about the larger issues which are now concerni us.

Yours sincerel

Irwi

* * *

March 4th, 1930

Dear Lord Irwin,

Many thanks for your letter of the 3rd March 1930, I shall be glad to meet S George Rainy and Sir George Schuster as suggested by you; and it may help to a certai extent, but I think that having regard to the importance of the issue Your Excellency shoul step in before any final conclusions are arrived at by the Government of India. and if nece ssary meet the leading non-official members.

Yours sincerely

M. A. Jinnah

* * *

Mount Pleasant Road
Malabar Hill,
Bombay.
April 5th, 1930.

(*Private and confidential*)

Dear Lord Irwin,

Since our talk when I again and again pressed Your Excellency that at any rate th date of the Conference should be fixed and announced without delay, I am getting mor and more anxious about the announcement of the date. Please do not allow any furthe delay in the matter.

It will interest Your Excellency to read the editorial article which appeared in th Daily Mail, Bombay, which I enclose herewith. The latter part of the article you will ob- serve runs on the same lines as I was urging upon you.

Yours very sincerely,

M. A. Jinnah.

* * *

Viceroy's Camp,
April 10th, 1930.

(*Private and confidential*)

Dear Mr. Jinnah,

Thank you very much for your letter of 5th April and the cutting, which I read with interest. I will not forget what you said to me about the importance of an early announcement. I fully realise the force of argument on that side.

Yours sincerely,

Irwin.

* * *

Viceregal Lodge,
Simla.
April 24th, 1930.

(*Secret*)

Dear Mr. Jinnah,

Since I saw you last I have been in communication with the Secretary of State about the date of the Conference, and though a definite decision has not yet been arrived at, I have good hopes that the Conference will be convened in London about second or third week of October. I hope that it will shortly be possible to make an announcement to this effect. You will in the meantime of course keep this information strictly confidential.

I have just been writing to Sapru saying that I should have thought that sane and moderate people like himself ought to be able to find an opportunity of coming out strongly with a statement condemning the methods of those who follow the creed of civil disobedience. Do you feel that you yourself could do anything on these lines?

Yours very sincerely.

Irwin.

* * *

Circuit House,
Sukkur.
April 26th, 1930.

(*Private*)

Dear Lord Irwin,

I received your letter of the 24th instant here today and I was glad to get the information. Of course you will remember that I was of opinion that the movement of civil disobedience was really serious. but it is made for more serious owing to delay and silence on the part of the Government all these months since the announcement was made in November last. Then came unfortunately the Tariff Bill. There is no other course except that you must get the move on and make the announcement as soon as you can. Of course I am pained to find that owing to delay, and silence, the country has got before it only one side of the question, which has received the greatest publicity and ex parte propaganda has gone on so long that at present it has reached fever heat, but Government alone can put the alternative before the people and the sooner it is done the better. Sane and moderate people cannot deliver the goods. They can only offer counsel of perfection which will not go far to meet the situation.

I shall be the first to seize the opportunity and do all I can to condemn the methods which I have already disapproved on more than one occasion recently, provided there is a definite and clear alternative; for it is only then that it may prove effective. I am convinced that my country does not stand to gain by methods of those who follow the creed of civil disobedience. I have great faith in you. and I trust you, but you must move faster than you are going at present; and as a friend of India must move with the greatest caution in dealing with the situation which is both serious and unprecedented.

I am here for two or three weeks in connection with a professional engagement and it is not possible for me to do much from here except to wait and watch the events, but as soon as you make the announcement, I may be in a position to express my views and do what I can to help.

There is one important matter about which I want you to give me your considered views when we meet or before if you can. How far you would or/and the Government of India would support constitutional advance. I think that, unless you co-operate with the representatives of India, the Conference may break down. There must be some agreement at least between you and me as to what should be the utmost extent of advance which you would support. I trust you will understand me. The question now is not so much who goes to the Conference; but what will it bring?

Yours very sincerely,

M. A. Jinnah.

* * *

Circuit House,
Sukkur.
(*Private*) May 20th, 1930.

Dear Lord Irwin,

I am in receipt of your letter of the 13th instant for which I thank you.

I have carefully considered the question you put to me whether or not we should have a session of the Assembly in July and taking all the circumstances and the present situation jointly into my consideration I am inclined to say that no useful purpose will be served by holding or summoning the session in July. It would be far better if we now were to concentrate on the Conference and push it on as rapidly as possible. I m glad the date is fixed, though not as early as I had wished. As to other matters I shall talk to you when we meet which I hope may be very soon, Assembly or no Assembly. I think I shall get back to Bombay about the end of this month, and if it would suit you, I can run up to Simla for a few days in the first week of June. Please let me know if this will be convenient to you.

More when we meet.

Yours very sincerely,

M. A. Jinnah.

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Telegram dated 24th May, 1930 from the Viceroy to Mr. M.A. Jinnah, Bombay.

No. 66-S.T. Your letter May 20th Very pleased to see you whenever you come Simla.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
June 4th, 1930.

Dear Lord Irwin,

I have received your letter dated the 31st. ultimo for which I thank you. I have noted that the Session of the Assembly will take place on the 7th July. Under these circumstances I have decided to postpone my visit to Simla unless there is anything that you wish to talk to me earlier. In that case please let me know and I can come up at any time that may suit you.

With regard to the question of elections I must confess that as the programme suggested by me could not be given effect to, and as the date for the Round Table Conference is now fixed for the 20th October, it does introduce elements which may require revision and reconsideration of the original idea; and of course you are the best judge under the circumstances. But still I am of opinion that the elections should be held after the Round Table Conference if possible.

Yours very sincerely,

M. A. Jinnah.

* * *

Viceregal Lodge,
Simla.
June 17th, 1930.

(*Private*)

Dear Mr. Jinnah,

I have been thinking over the conversation we had the other day about the future of constitutional reform, and I am a good deal disturbed by an impression left by it on my mind to the effect that there was genuine doubt in many quaterers as to the spirit in which I personally was inclined to approach the problem. Naturally I am not able at this stage to speak for the Government of India or for His Majesty's Government, but I can claim to know my own mind, and I should be sorry if you, or indeed any one else, were to be under any misapprehension of the sort of line I shall desire to take. I have never had any doubt that Great Britian ought to be willing to concur at the forthcoming revision of the constitution in arrangements that would give to India the fullest measure of self-government, compatible with adequate provision being made for what I conceive to be such essential points as foreign policy, defence, internal security, the position of minorities, and the States. I shall throw all the influence that I possess into the scale of such an endeavour, and I have never believed that it would be impossible, if we could succeed in recapturing mutual trust, to reach an agreement on these lines. Certainly I do not think that any finer piece of work can be given to any of us than to be allowed to share in such an attempt-and, in spite of every discouragement and misunderstanding of these days, I hold unfalteringly by my personal faith that it can be done.

I have said more than I meant—but I let it go as I have dictated—although when I began I did not desire to do more than to reassure you as precisely as I can as to the object I wish to keep before myself when we come to the point of having to place our constructive proposals before His Majesty's Government.

Yours sincerely,

Irwin.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
June 24th, 1930.

Dear Lord Irwin,

Many thanks for your letter. As far as I can see at present there is fundamental difference between the Government and those who are responsible for civil disobedience and there are too many people concerned as interveners and the matter has been stirred up too much. Under these circumstances I do not think there is much hope for any adjustment at present unless the Government are prepared to yield. However I hope that I may be able to put something concrete before you when I come to Simla for the Assembly sessions.

I am very anxious that the names of the representatives who are going to be invited to the Conference should not be published till the end of August or the beginning of September and I may request you to let me see the list of the invitees before you finally decide upon the names, so that I may be in a position to make such suggestion as it may strike me.

Of course it will be for you ultimately to decide who should be invited. This can be done while I am at Simla.

Yours very sincerely,
M. A. Jinnah.

* * *

Telegram, Dated 16th July, 1930.

From Viceroy to Secretary of State,

I saw Jinnah this afternoon who was greatly disturbed at reports in papers of any decision being made and announced now about Opposition parties being formally associated with Conference. In his own words he thought any such action would be disastrous, though he fully appreciated necessity of carrying them along. He thought it would not be impossible to get this effected with general consent when they get to London, but I am certain that on immediate point he represents what would be general view now.

* * *

Telegram, Dated 24th July, 1930.

From Secretary of State to Vicerory,

Private and Personal. Following message from Jinnah, dated Bombay, July 19th has been received by Prime Minisier:-

Begins. Inclusion of representatives of Opposition disastrous. Please do not agree. Ends.

Following reply from Prime Minister was sent yesterday for delivery by Private Secretary, Governor of Bombay:—

Begins. Thanks for cable. Believe me doing out best in India's interests End

* * *

Viceregal Lodge,
Simla.
July 28th, 1930.

(*Private*)

Dear Mr. Jinnah

I understand from the Secretary of State that there is now little doubt that the Opposition Parties will have representatives at the Round Table Conference and (in view of the interest which I know you take in the subject) I wished to write and tell you privately the reasons for this decision, which may not be officially announced for a few days

I know that some people criticise the decision on the ground that it is a departure from the letter of the original announcement regarding the Conference, but, having been in the counsels of His Majesty's Government from the beginning on this business, I am quite clear in my own mind that their intention had never been to rule out the possibility of members of the Opposition having ivited to attend. But quite apart (in view of the conversation we had when you were in Simla) from this, and solely on the merits of the case, I have no doubt that the Indian delegation have far more to gain than to lose by the inclusion of Opposition parties. For there is no departure from the basic character of the Conference, since the constitutional responsibility for coming to a decision upon whatever measure of agreement may be reached and for subsequently presenting proposals to Parliament will still rest upon His Majesty's Government. On the other hand, the inclusion of Opposition leaders will give the Indian delegation a direct and most valuable opportunity of presenting their case personally, and I have ample confidence in the ability of those who will speak for India to state their case. I feel quite sure that, if I had never come to India and was still a member of the Conservative Party in England, I should have been far more likely to be convinced across the Conference table about the strength of India's case than by anything I might have heard outside the closed doors of the Conference or later when the Bill came before Parliament. If there is to be a difference of opinion between Government and the Opposition over the major problem, it is better to have it out at once, and, if Conservative opinion is not consolidated now. it is only likely to be all the more hardened by the time a Bill comes before Parliament. Moreover, to leave the Opposition outside the closed doors of the Conference room would only breed suspicion among them, and would be likely to make bad trouble later.

These are only a few of the considerations which seem to me relevant, but I thought I would like to make my own mind clear to you in view of the opinion which I know is held by a good many people out here.

Yours sincerely,

P.S. Irwin.

I have just heard that the matter is settled and that an announcement is to be made in Parliament tomorrow.—Irwin.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
August 6th, 1930.

Dear Lord Irwin,

I thank you for your letter of the 28th July, 1930 and regret very much to say that I cannot agree with you that the inclusion of the representatives of the Opposition Parties is all to our advantage. I can enumerate many disadvantages in their being included in the Conference; and, whatever may have been the intentions of His Majesty's Government, I must say that it is a departure from the terms of the announcement. I do not think you will blame me if I say that a change or a departure of this kind made so suddenly and within such a short time after the solemn declaration must go to shake one's faith. However it is there now and let us hope that it is for the best as you have reasoned it out in your letter.

May I once more urge you not to forget the suggestion I made in the course of our conversation at Simla that Your Excellency should do your utmost to arrange and be present in London at the time of the Conference? I am more anxious and more convinced than ever that it is absolutely essential to the success of the Conference.

I confess I have often been disappointed at the events that have taken place and many things that have happened since the announcement, but at the same time I realise that you have done your best, although not one of my suggestions has been completely adopted.

May I once more ask you to try earnestly and do your best to be present at the London Conference? I sincerely pray that you will succeed in your efforts. You did not know what relief it will give me when I hear that you have succeeded. I feel that it will be more than half the battle and it will certainly fill me with the hope that then there is every reasonable chance of success

With regard to the names of the representatives of British India, I suppose it will depend upon whether the Congress comes or not, but apart from the Congress the numbers and the names shown to me by Your Excellency struck me as such too large and some of the names may well be omitted. I still hold that the smaller the number the better and I have once before pointed out that it all depends upon what the British are prepared to give or concede and not so much upon who goes or the number. I have spoken my mind very frankly to Your Excellency as to what would satisfy the nationalists in India. of course subject to the settlement of the Hindu-Muslim question.

I was looking forward to seeing that the arrangement that was arrived at between the Government and the leading men who met Mr. Howell, Sir Fazl-i-Husain and Mr. Haig would be given effect to, but, beyond the report in the newspapers that some 187 persons

were released, nothing more is known and on the contrary I learn that two prominent men have been recently arrested, namely Mian Jaffer Shah Kaka-Khel and Abdulla Shah, and I have not seen any communique issued by the Government of India as arranged. In this connection I may mention that Abdul Ghafoor Khan whose release was most essential is still a prisoner.

With regard to the representatives of the North-West Frontier Province to the London Conference, Your Excellency asked me to suggest the names, so I made careful enquiries and the two names that are being pressed from every direction are Mr. Ahmad Shah, Barrister-at-Law, and Abdul Ghafoor Khan; the last name is well-known to Your Excellency but has no or very little knowledge of English Language.

Yours very sincerely,

M. A. Jinnah.

* * *

Viceregal Lodge,
Simla.
August 11th 1930.

(*Private*)

Dear Mr. Jinnah.

Thank you very much for your letter of 6th August. Having discussed the question of including Opposition Parties in the Conference when you were in Simla, I was afraid that the decision was not one with which you would readily agree. I am glad, however, that you take it philosophically.

As regards my going to London for the Conference, I have thought over what you said to me when I saw you here. But I fear there is little chance of things falling out in the way you hoped for. Even if the suggestions were made—and I clearly am not the person to make it-there are objections that seem insuperable. The statutory difficulty alone would be a very serious obstacle. But I very much doubt whether, as things are, it would be possible in any circumstances for me to leave India in the next month or two. The Congress Working Committee do not make things any easier by the provocative attitude they have adopted during the last week or two. They seem deliberately to ignore the efforts we have been trying to make towards peace, and are clearly out to wreck the chances of any success in that direction. I should also expect that during the Conference frequent reference would be necessary to the Government of India, and I should wish to have the opportunity of influencing their views

Thank you very much for your suggestions about the representation of the North-West Frontier Province at the Conference, a matter on which I have not yet been able definitely to make up my mind. I only know the people you mention by name, but I will talk the question over further with those who know.

Yours sincerely,

Irwin.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay,
August 19th, 1930.

Dear Lord Irwin,

I thank you very much for your letter of 11th August. I am extremely sorry that there is very little chance as things are shaping to enable you to go to London for the Conference.

I wounder whether it is possible to know when you are going to issue the invitations and how you think you will be able to announce the names of the representatives. I am waiting to hear from you as I have to make my arrangements accordingly. If possible I should like to leave Bombay on or about the 6th of September. There is a great deal of confusion in the public mind again as regards the date of the Conference owing to the Sapru-Jayakar move and the meeting of the Gandhi-Nehru at Yervada.

As regards the efforts for peace, I am sorry to hear that you feel that chances of any success in that direction are remote. You know I am always for peace and therefore if anything I encouraged the efforts although I have all along impressed upon you that the gulf is too great to be bridged in the manner you desire. It seems to me that unless you are prepared to depart from the fundamental principles underlying the November announcement, there is no chance of placating the Congress You repeatedly and clearly stated to me that was not possible. Now let me impress upon you one thing that, if you are prepared to yield, please do it at once. The suspense and delay is doing a great deal of harm and creating a wrong impression. If, on the other hand, you are not prepared or that you are unable to go beyond the terms of the announcement, be firm and definite and do not allow any misunderstanding to continue, for all the good work that was done after your speech of the 9th July and the leaders' statement that was issued from Simla will suffer enormously.

Just imagine there are only two months left before the date of the Conference and yet even the invitations have not gone out. We must go ahead with the Conference programme.

I do recognise that your presence in India while the Conference is going on in London will be of the utmost importance, as you expect that during the Conference frequent references will be necessary to the Government of India. But nevertheless I would have preferred your presence in London.

Yours very sincerely,

P.S. May I request you to give me some introductions to people whom you would like me to meet? Particularly I should like a letter to Mr. Baldwin. M.A. Jinnah,

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Viceregal Lodge,
Simla.
August 23rd, 1930.

Dear Mr. Jinnah,

Many thanks for your letter of 19th August. As regards the invitation to the Conference, I hope to approach those concerned next week privately, but I cannot at the moment say precisely when it will be possible to announce all the names. Meanwhile, for your own information, I may tell you that I have just heard from the Secretary of State to say that the work of the Imperial Conference is likely to be rather heavier than was expected, owing I suppose to the way in which these questions have come to the front in England in connection with unemployment, and that he would not anticipate that it would be possible to begin the Indian Conference before the second week of November at the earliest. You will remember that it has always been anticipated that, though Indian delegates might collect in London by the 20th of October, the Imperial Conference would not by then have concluded its labours, so I do not know that the present date contemplated for beginning the Indian Conference is any later than had in fact always been probable. But it means that those who go would be in plenty of time if they reached London by the 25th of October or the 1st of November.

I have had a long talk to Jayakar, and expect to see him again with Sapru on Monday. Meanwhile you may feel quite sure that I shall avoid the dangers, so far as I am concerned, that you refer to in your letter in this regard.

I shall be very glad indeed to write to one or two people in England whom I should wish you to meet. I will certainly write to Baldwin. Let me know if there are any others that occur to you or if you leave it to me to make a selection. You met Lord Hailsham when he was out here, and you no doubt know Lord Peel. I think it would be useful for you to meet one or two of the younger men such as Ormsby-Gore and Major Oliver Stanley. but let me know about this and when you definitely sail.

Yours sincerely,

Irwin.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay,
August 29th, 1930.

Dear Lord Irwin,

I thank you very much for your letter of the 23rd August. With regard to the letters of introduction I leave it to you to make selection and send them to me as soon as you can.

I had intended to leave on the 6th September, but I feel that, unless I know definitely the result of your talk with Sapru and Jayakar and unless I know finally that the Conference will take place in the second week of November, it would not be advisable for me to leave; also I should like to know finally the names of the representatives of British India.

May I bring it to your notice again that the delay in the publication of the result of the peace talk is having a most disastrous effect on the public mind; and further the London newspapers and the reactionaries in England and India are advocating the withdrawal of the offer of Conference which is believed by many? Under the circumstances, the Conference idea is again getting into the background more and more. Please therefore do not allow further any suspense, but take the earliest opportunity of officially contradicting such rumours and issue an authoritative statement regarding the result of peace talk and the names of the representatives.

Repression without clarifying the situation must bring more and more support to the Congress, as a large body of people must respond to the Congress call believing that through the efforts of Congress, Government are already forced to sue for peace and therefore by rallying round the Congress for a little while more and making further sacrifices they will finally force the hands of the Government to surrender. Knowing as I do your mind the situation is tragic and almost cruel.

Whereas those who have supported the Conference idea hitherto are somewhat disturbed by the uncertainty created by the present situation. I thought I would draw your attention to these matters, although I am sure there is nothing new which I may tell you. I have booked my passage by the 13th September, 1930 provisionally, and I hope before that I shall know how the land lies.

Yours very sincerely,

M. A. Jinnah.

* * *

Viceregal Lodge,
Simla.
September 1st, 1930.

(*Private*)

Dear Mr. Jinnah,

Thank you very much for your letter of 29th August. I am sorry that you have had to hold your balance in suspense because of the various uncertainties in the present position. I have heard no more from the Secretary of State since I wrote to you on 23rd August, but when I saw in the telegrams this morning that there were press rumours at home regarding a possible General Election in November I telegraphed at once to the Secretary of State to ascertain whether there was any truth in this. I can hardly suppose that there is in that form, but I thought it best to make quite certain, and I will let you know as soon as I get the Secretary of State's reply.

In the meantime I am asking Government to sound all those whom His Majesty's Government would propose to invite, and I hope that by about the end of this week I shall have received all their replies and shall be able to publish the list of names. I will do this as soon as I possibly can.

I appreciate the force of what you say regarding the disturbing effect which is caused in the public mind by uncertainty as to the outcome of Sapru's and Jayakar's recent talks with the Congress leaders. As you will have seen they have been continuing those talks since they left Simla, but I do not think that they were very sanguine of success. The matter is, as you know well enough, delicate; but I anticipate that it may be necessary shortly to publish a statement, which will make the position of the Government clear. I will also consider the question of making some sort of announcement about the same time regarding the probable date of the first session of the Conference, viz, about the second week of November.

I am writing direct to Mr. Baldwin, Sir, Samuel Hoare. the Secretary of State (and asking him to arrange with the Prime Minister for a talk to you), Mr. Ormsby-Gore, M.P., and Colonel Spender-Clay, M.P., telling them of your prospective arrival, and asking them to take an opportunity of seeing you. You know plenty of others such as Lord Peel, Lord Hailsham, etc.

Yours sincerely,

Irwin.

* * *

Telegram Dated 4th September, 1930

From Private Secretary to Viceory to M.A. Jinnah, Esq.

Reference His Excellency's letter September 1st. There is no foundation for rumours that Conference is to be postponed.

* * *

High Court,
Bombay.
September 9th, 1930.

Dear Lord Irwin,

I am in receipt of yours of the 1st Septeber, 1930 and I thank you very much for it.

This is just to inform you that I am going to Sindh on a professional engagement tonight and shall return to Bombay on the 18th or 19th. I have now booked my passage for the 4th October in view of the fact that the Conference does not meet till the middle of November.

More when I return.

Yours very sincerely,

M. A. Jinnah.

* * *

Telegram Dated 13th September, 1930

From Viceroy to M.A. Jinnah, Esq.,

No -211-G.T. Thank you very much for your letter of 9th. I have written by this mail to all the people I mentioned in my letter of 1st September. Will you get in touch with them when you reach London?

* * *

Viceregal Lodge,
Simla.
September 15th, 1930.

(*Private*)

Dear Mr. Jinnah,

Thank you very much for your letter of the 9th. I wrote by yesterday's air mail to the Secretary of State. Mr. Baldwin, Sir Samuel Hoare, Colonel Spender-Clay and Mr. Ormsby-Gore saying that I hope they would see someting of you while you are in London. I also asked the Secretary of State to try and arrange for you to have a talk with the Prime Minister. He will be a busy man while you are there, but I have no doubt he will make every effort to find time for a talk. Will you therefore get in touch with the people I have named as soon as you reach London?

I hope you will have a good voyage to England and a very successful time at the Conference. I will watch the daily reports from London with the greatest interest and shall often think of you all.

Yours sincerely,

Irwin.

* * *

To,

1. The Rt. Hon. Stanley Baldwin, M.P.
2. The Rt. Hon. Sir Samuel Hoare, M.P.
3. The Rt. Hon. W.G.A. Ormsby-Gore, M.P.
4. Lt Col. The Tr. Hon. H. Spender-Clay, M.P.

Viceregal Lodge,
Simla
13th September, 1930.

My dear........

Mr. M. A. Jinnah, whom you no doubt know very well by name, is going to England next month for the Round Table Conference. When I saw him a short time ago in Simla he asked if I thought it would be possible for you to spare time to have talk to him. I took it upon myself to say that I was sure you would do your best and I hope you will be able to do so. I have seen a good deal of Jinnah from time to time, and have met very few Indians with a more acute intellect or a more independent outlook-not of course that he always sees eye to eye with Government! But he is not lacking in moral courage, has been very outspoken against civil disobedience and is genuinely anxious to find the way to settlement. I am sure you would find it interesting to have a talk to him, and it would do Jinnah himself a world of good to meet a few people like yourself.

Yours sincerely,

Irwin.

* * *

Viceregal Lodge,
Simla.
13th September, 1930.

My Dear Benn,

Jinnah is going to England next month for the Round Table Conference. When I saw him a short time ago in Simla he asked if I thought it would be possible for you to spare time to have to talk to him. I took it upon myself to say that I was sure you would do your best, and I hope you will be able to do so. I have seen a good deal of Jinnah from time to time, and have met very few Indians with a more acute intellect or a more independent outlook-not of course that he always sees eye to eye with Government. But he is not lacking in moral courage, has been very outspoken against civil disobedience and is genuinely anxious to find the way to settlement. I am sure you would find it interesting to have a talk to him, and it would do Jinnah himself a world of good to meet a few people like yourself.

He is also very anxious to be allowed an interview with the Prime Minister. Do you think this could be arranged? I am, afraid it will be at a very busy time for you all, but Indians so greatly appreciate things like this that I hope you may be able to manage it. And I think he is out to help.

Yours sincerely,

Irwin.

* *

Mr. Wedgood Benn,
Secretary of State for India.

JAMIAT-UL-ULEMA

In April 1944 Maulana Ahmad Saeed extended an invitation to Quaid-e-Azam to attend the annual session of the Provincial Jamiat-ul-Ulema to be held at Delhi on *May 26, 27 and 28. Quaid-e-Azam replied:–*

"In my speech to the Muslim Students' Federation's address as well as in my concluding speech to the Muslim League Conference at Sialkot on April 30, I did appeal to every Musalman to join the League, inclding Jamiat and Ahraras. I would welcome every Musalman to join the League and support its creed, policy and programme wholeheartedly and from within further improve our organisation and make it more efficient and better than it has been before.

"As regards the past talks and differences that may have existed for various reasons, I think it is not advisable to pursue them any more, but every Musalman should bury the past and work forour goal of Pakistan for which we are carrying on this struggle.

"I regret I am unable to accept your kind invitation to attend the annual session of the Provincial Jamiat-ul-Ulema at Delhi, as I think you know that it is after seven years that I have allowed myself a holiday for a short time, and I am here at Srinagar, and complete rest for a short time is absolutely necessary for me, but I would be very glad to meet you and your friends would care to do so, when I get to the plains some time in July".

* * *

In April 1947 Maulana Hifzur Rahman, General Secretary, All-India Jamiat-ul-Ulema wrote to Quaid-i-Azam and suggested for a conference of All-Muslims Parties to evolve a common basis for the unity of Indian Muslims. He said: 'This was necessary in view of H.M.G.'s statement of February 20, to transfer power to Indian hands by June, 1948. According to Holy Quran without such consultation no dicision of any Muslim Organisation, however, strong and representative it may be politically, can be entitled to be called a 'Sharai' or a lawful decision. The Jamiat would be ready to cooperate in any method of consultations suggested by you."

Quaid-i-Azam replied:---

"In view of the new situation that has arisen by virtue of the White Paper published by the British Government on 20th February, 1947, and having regard to the grave issues which we have to face immediately, I agree with you that complete unity among the Musalmans is necessary, and I have emphasised that more than once, particularly, in the course of the last two or three weeks, and I have appealed to every Musalman to join the Muslim League.

"This is not the moment for us to raise any issues concerning domestic differences and it should be for us to settle them as an organised body, according to new constitution and rules. This is not the moment for us to be involved to obtain the solution of our domestic problems when the external danger is facing us. I, therefore, most earnestly appeal to you to join the Muslim League without delay and make your contribution to Muslim national cause for the achievement of our cherished goal of Pakistan. That can only be done by unity amongst ourselves and by loyally supporting the Muslim League, which is the only authoritative representative organisation of Muslims of India.

"I have made it clear that any Muslim who is willing to join the League whatever may have been is views in the past, is welcome, and I would welcome everyone of the members of the Jamiat-ul-Ulema-i-Hind.

"I do hope that this will receive your earnest attention, as I really do not see any difficulty in the light of new development that have taken place and the attitude of the various important political Hindu organisations, in your responding to my appeal, as I note that you have emphasised and appreciated how important it is for us at this critical moment to stand together unitedly."

* * *

MR. M. R. JAYAKAR

On 22nd May, 1925 Quaid-i-Azam wrote to Mr. M.R. Jayakar stating that there was an increase of the consensus of opinion that the time was ripe for a common understanding between the different political parties with a view to united action and that he had informal discussions with several friends on the subject and there was a strong feeling in favour of co-ordinating their common efforts. Quaid-i-Azam had called a meeting of different leaders at his bungalow to which Mr. Jayakar was invited. In the letter was enclosed the following draft statement embodying his suggestions which had been tentatively made in this connection—

"Education, agitation and organisation are the essential pre-requisites for the successful prosecution of any national programme that will materially advance the cause of Swarajya. The suspension of the policy and programme of Non-co-operation by the Belgaum Congress, the crystallisation of the Sawarajists' policy into one of resistance of bureaucracy as it impedes progress to Swarajya and Das's speech at Faridupur eliminates the main obstacle to the reunion of all Nationalists on a common platform on the basis of a common programme. The only alternative to a thorough-going programme of non-co-operation is a programme of 'honourable co-operation. An analysis of the declaration of policy of the Swarajists, Independents and Liberals reveals the existence of much common ground between all the parties in regard to the main principles which will govern the national policy. The Congress has no political programme other than that of the Swaraj Party, while its constructive programme is not open to objection on principle on the part of any of the political parties. Self-reliance is the only basis on which national activities can be organised. Co-ordination of activities within the Legislature and other public bodies and activities in the country is essential of the national will. There is agreement between the different parties on the need for a self-reliant basis in the formation of any programme and for the co-ordination of all common activities. Opinions however differ in the translation of these principles into action, but these differences are not fundamental in character. National interest demands the enunciation of a common policy that will offer a basis of all naionalists irrespective of their party label. The education and organisation of the electorates, the organisation of an intensive and educative political campaign in India and abroad and the prosecution of broadbased constructive programme are matters in which all parties are effectively co-operated. A common policy is needed to render united action possible. Suggestions have been made that the Nationalists should join either the Swaraj Party or the Liberal Party as a step towards unity In the view of many, the Congress alone as the greater body, offers a suitable medium for the union of all parties on a common platform This can, however, be done only by the Congress participating directly in political activities, which function it has now delegated to the Swaraj Party. The yarn franchise also raises difficulties. In the circumstances, the immediate feasible course appears to be for the different parties to retain their individuality and to co-operate with one another to the extent a common programme permits united action, while continuing to make efforts to reunite all progressive sections of the people on the Congress platform. This can be done by the Executive Committees of the different parties acting together or by the creation

of a temporary organisation in which the progressive elements of all parties can come together.

Conditions in Bombay are favourable for a party co-operation between Nationalists, irrespective of party label as the basis of the common policy that we have enunciated. Serious difficulties present themselves in the organisation of all India on a similar basis. Under these circumstances, it is incumbent upon us all to make a beginning in Bombay towards the unity of all progressive sections of the people on a common platform. This can only be done by the temporary creation of a new organisation that will pledge itself to pursue common policy enunciated above while working at the same time for the unity of all parties on the Congress platform.

The creed of the new organisation shall be:

(1) The attainment of Swaraj.

(2) The immediate objective is the speedy attainment of full Dominion Status.

(3) The membership of the organisation shall be open to every adult of either sex over the age of 21, who subscribed to the creed and pays the prescribed subscription.

The programme shall be:

(1) A vigorous prosecution of a broad-based constructive programme through legislative and independent efforts.

(2) The co-ordination of activities within the Legislature and public bodies and activities in the country.

(3) The pursuit of a policy of "opposition or support of measures as national interests demand on a consideration of their intrinsic merits" in the Legislatures and public bodies.

(4) The organisation of the electorates.

(5) The organisation of an intensive educative political campaign in support of the policy enunciated above.

(6) Activities shall be confined to Bombay.

(7) The organisation shall consist of a President, two Vice-Presidents, Secretaries and an Executive Committee.

Mr. Jayakar in '*The Story of My Life*' writes: "When I got this invitation I had great hopes that at least for the city of Bombay all Nationalists would combine and work the programme sketched out in the letter quoted above. Accordingly, more than one conference was held with Jinnah. I personally supported Jinnah's idea of a new orientation

of parties, but I found that the Swarajists' prejudices against him and their strict adherence to the very letter of their programme prevented the formation of what Jinnah called a new organisation. After several attempts at his residence and mine, ultimately, the attempt was given up. It was revived, as the subsequent pages will show, once more in New Delhi on the advent of the Simon's Commission and there too an attempt to formulate a new inclusive organisation failed. The Swarajists' strong faith in their own programme and their unwillingness to make changes in the same interfered with the success of Jinnah's efforts. If this had been accomplished, the country would have been a strong Nationalist Party working for a common programme in which leading Swarajists like Motilal and Das and leading Nationalists like Jinnah would have cooperated, but the thing was not to be and the attempt failed."

* * *

CH. KHALIQUZZAMAN

Mount Pleasant Road,
Malabar Hill,
Bombay,
January 11, 1940.

Dear Khaliq,

I am in receipt of your letter of the 8th January. I am glad you appreciate the unreasonable attitude taken up by the Congress as disclosed by the recent correspondence between Pandit Jawaharlal Nehru and myself. Well, we have to face the situation as best we can.

As regards the question of my appealing to the Mussalmans for funds for relief of the Anatolian calamity, the matter is receiving my consideration, and I hope to be able to decide it within a few days. The trouble is who is to be responsible for collecting the funds, otherwise, of course, naturally I am wholeheartedly in favour of doing all we can to help the Turkish people.

With regard to the last matter referred to in your letter regarding the correspondence between the Viceroy and myself, I have already decided to place the matter before the Working Committee before its publication, and I have written to Nawabzada Liaqat Ali Khan to call, if possible, a meeting of the Working Committee about the end of this month. I hope that you will make it a point to attend it.

With kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

Lucknow
9th July, 1940.

My dear Mr. Jinnah,

The Congress Working Committee Resolution must have convinced some of our friends that it was not the League but the British Government which stood in the way of fuller co-operation between India and the Government. The demand for complete independence makes it abundantly clear that it is not merely the difference between the Muslims and the Hindus but the difference between the British Government and the Congress also, which make the co-operation of British Government and the Congress impossible on the one hand and the coalition of the Congress and the muslim on the other. The recent attitude of the Premiers of Punjab and Bengal, whatever may be reasons behind it, has considerably affected our solidarity but I am inclined to think that after the recent Resolution of the Working Committee of the Congress both of them must have realized that their efforts in bringing the three main parties together were destined to fail,for the Congress was not prepared to revise its demands even during the pendency of the war. We have now finally to decide upon a definite course of action for ourselves. The last Resolution of the League did not contain full and complete instructions with the result that several questions are being asked by the District Leagues and we do not know what answer is to be given to them. For instance, some people want to know whether they should subscribe to the war fund or not. The position in the Province appears to be that local officials are making demands from the Zamindars to contribute to the war purpose fund. In some cases, the local officials have gone to the length of crediting a portion of money sent to them for payment of revenue towards war purposes fund. It seems natural that we should give instructions to the muslim leaguers to abstain from giving subsciptions directly or indirectly, but before doing it I think it would be better if you call a meeting of the Working Committee of the All India Muslim League to consider all these questions, for I think if we take our Resolution to its logical limits, it is bound to bring us in open conflict with the Government. We have, therefore, to decide finally our attitude in regard to war.

Yours sincerely,

Khaliq.

* * *

Lucknow
7th August, 1940.

Dear Mr. Jinnah,

Raja Ghazanfar Ali Khan was here for a few days and met some of us with the idea of canvassing support for requisitioning a meeting of the Council of the All India Muslim League. He has left for Allahabad yesterday and is going to meet you on the 10th. During my conversation with him, I told him that it would be very harmful to the muslim cause to discuss serious matters of policy in a meeting of the Council, which has been re-

quisitioned by canvassing support of a group whatever its strength. The decision taken in the meeting will be only decision of a majority whose action will be looked upon as a party action by the minority and may cause disruption in our ranks. I, therefore, sincerely advised him to wait for the meeting of the Working Committee, wherein all the questions, which agitated in the minds of those who were dissatisfied by the last Bombay Resolution, could be cooly discussed. He tried to convince me that the sole object of those who wanted a meeting of the All India Council was to express their dissatisfaction with the present policy of the League, in regard to war efforts, particularly in the majority provinces, where the Ministers are allowed to remain in office and the other leaguers are asked to deprive them of their support. I told him that this question was raised and discussed in the Working Committee and the Resolution was passed without a division. Even Sir Sikander Hayat Khan ultimately agreed to it. No doubt, everyone was under the impression that the negotiations, which were going on between the League and the Viceroy, would materialise in a fortnight or so; but it appears that there is some hitch somewhere and much longer time has been taken in the neogtiations. Thereafter, he showed me another resolution, which was proposed to be moved in the Council of the League, if a meeting was held on the requisition of their party. From the language of the resolution, it appears that it has been drafted by one who is more in the know of things than we poor mortals here at this end. It say that practically all the outstanding questions between the League and the British Government in regard to the method of co-operation have been settled, except the question of the personel of the League representatives. The resolution proposes to give full authrity to His Excellency the Viceroy to appoint any one from amongst the Muslim Leaguers. Obviously if such a demand has been made by His Excellency the Viceroy, it is most absured and ridiculous. No one can give such powers on behalf of the League to the Viceroy or to the Provincial Governors. I am myself very doubtful whether really such a desire has been expressed to you by the Viceroy and if he has asked for such a general power, surely the Muslim League must reject it outright. It may, however, be possible to find a solution of the difficulty, if co-operation with the Government is considered to be in the interests of the muslims of India and the measure of representation has already been agreed upon between you and His Excellency the Viceroy.

The third resolution aiming at appointing a Sub-Committee of five persons to negotiate for a settlement of the communal problem with other parties if and when they are willing to do so was to say the least most surprising. So far as I know nobody is today talking of communal settlement but the resolution asks us to go out of our way to appoint a committee to discuss and negotiate with other parties, if they are willing to oblige us by talking to us The idea underlined in the resolution is perhaps more to express resentment against you than to get a committee appointed.

I am informed that similar deputations have gone to Bengal and other Provinces. I do not know what will be their strength in the meeting of the Council but the very idea of holding a meeting of this character is obnoxious to me. In my opinion, this question should be discused in the meeting of the Working Committee and if no solution can be found there, then those who still remain dissatisfied can requisition a meeting of the Council. I would request you to hold a meeting of the Working Committee as soon as convenient

to you to take stock of the situation. I had written a letter to you on the 9th July, a copy of which I am herewith enclosing, but I did not receive even an acknowlegement. I am afraid it has perhaps not reached your hands, else I should have received a reply. In that letter also, I had requested for an early meeting of the Working Committee. There are some very important questions which we must consider before taking action in the Province against those who have directly or indirectly subscribed to the war funds. So far as U.P. is concerned, very few leaguers have joined war committees; but it is a fact that the number of those who have subscribed to the war funds either willing or unwillingly will be hundreds. If our last resolution meant to cover these persons also, we should take action against them whatever the consequences. The other day some members of the Cawnpore Muslim League, who are also members of the Municipal Board, came to seek my guidance as regards the attitude that they should take up when, the next day, the question of Municipal Board making a contribution to the war fund came up for discusssion. The Congress was prepared to oppose the resolution, if Muslim League joined them in that move. I advised them to keep neutral. though I do not know how far I was right in advising them on these lines. In the absence of clear instructions, such difficulties are being experienced every day.

Yours sincerely,

Khaliq.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
9th August, 1940.

Dear Khaliquzzaman,

I am in receipt of your letter of the 9th July as well as of the 7th August and thank for all the information that you have placed at my disposal. I could not reply to your letter of the 9th July, as I was not well, and besides, important events have been moving very fast and had occupied all my time.

You must have heard by now about the meeting of the Working Committee in Bombay on the 17th.

As regards the machinations of certain persons in Punjab I thank you for all the information. I shall place before you all things when you are in Bombay. The various points suggested by you will certainly have my very close attention and more when we meet in Bombay as I hope you will attend this very important meeting without fail.

Yours sincerely,

M. A. Jinnah.

* * *

Quaid-e-Azam Mohammad Ali Jinnah, on August 10, 1940, issued the following statement:

I have heard the deputation of the Punjab Provincial Muslim League headed by Nawab Saheb of Mamdot and his colleagues Raja Ghazanfar Ali and Mr. Mohammed Ali Jafri. All that they had to urge has been very carefully considered by me. I have come to the conclusion that there is no ground for making any exception in the case of Punjab, with regard to the ban imposed upon the Muslim Leaguers not to associate themselves with the War Committees pending the result of the negotiations between the Viceroy and me. According to the resolution of the Working Committe I can only issue fresh instructions after the result of the negotiations, and the negotiations are still pending.

I therefore request the Nawab Saheb of Mamdot as the leader of the Deputation and as the President of the Punjab Provincial Muslim League to abide by the resolution of the Working Committee of the 17th June at Bombay, and resign from the War Committees forthwith and convey to the Working Committee of the Punjab Muslim League my reply and to request every Muslim Leaguer likewise to resign forthwith pending the negotiations.

Their compliance with my request immediately will add to the prestige of the All India Muslim League and show solidarity and discipline amongst the Mussalmans all over India and is bound to advance the cause for which we are fighting and the grave issues involved.

* * *

Lucknow,
23rd September, 1941.

My dear Mr. Jinnah,

I was invited by the Muslim Students Federation of Bengal to inaugurate the First Bengal Pakistan Conference on the 19th and 20th instant. I was glad to find that the Bengal Muslim student community stood solidly behind the League. The Conference was a great success. It was presided over by Maulana Akram Khan who made a stirring apeal to the Muslims of Bengal to rally round the League flag and fight against all disruptive elements in their society whatever their strength and position. I am certain that if the fight is carried on with determination and resolution, the victory will be ours; but the trouble is that the ministerial party, which is opposing Fazlul Huq, is lacking in enthusiasm. It has no definite programme for the future. When an attack is made the different elements composing the party just rally round to ward it off, as has been in the case of no confidence motion against Shahid and then go to sleep again. Perhaps the Governor of Bengal did not agree to give a promise to Fazlul Huq to call upon him to form a new cabinet in case a vote of no confidence was passed against Shahid and other Muslim Ministers resigned by way of protest against the indirect assistance given to this move by the premier.

Fazlul Huq like a shrewed man that he is atonce changed the front and got the assembly adjourned. Nonody knows what is his next move. It may be that has has gone to Simla to seek assistance of His Excellency the Viceroy to help him in forming an anti-League platform in Bengal. It is also possible that he may proceed to Bombay from Simla with a view to create an impression that he has been advised by the Viceroy to make up with the League.

In view of this estimate of things, I have begged of Sir Nazim and Shahid to make a herculean effort during the coming months of winter to establish League branches in the Mofussil where there are none and revive those which has become moribund. I have also asked them to fix upon an alternative to Fazlul Huq for the premiership; for so long as he is certain in his own mind that the Muslim League has no other choice, he will go on attacking them with impunity. When he finds that the other party is preparing for an attack, he may change his colours and give up his antics. I have also suggested one change in the Bengal Provincial Muslim League, namely, that no Minister should be an office bearer in the Provincial League. There was no opposition from anybody to my suggestion, but I am afraid nothing definite will come about unless you can afford some time to go there for a week and see things done in your presence. It is just possible that Fazlul Huq may start his tour in the Mofussil Districts even during Ramazan. We should not allow him a free field and start our work, if possible, earlier. If not, at least soon after Ramzan, Maulana Akram Khan's paper 'Azad' is doing immense service to the cause but he is very doubtful whether other Ministers will continue the fight. He has got to be sure of your assistance.

Ispahani is a brick and but for him even the work that is being done for the League would not have been possible. League workers have implicit faith in him. But even he is no sure of the ministerial group. I would once again impress upon you the necessity of your going to Calcutta, as early as possible, after Ramzan.

I have one other request to make. The City League Lucknow is holding a Pakistan Conference on a very big scale on November 22nd and 23rd. We have invited Nawab Mamdot to preside over it. If you could kindly come down for a few hours to grace the occasion, the success of the Conference will be assured. You have not visited Lucknow since 1937 and I think we can rightly hope that it will be given an opportunity to welcome you this winter. I can assure you that I shall try to have as few engagements here as possible.

Yours sincerely,

Khaliq.

* * *

Mount Pleasant Road,
Malabar Hill,
Bmbay.
3rd October, 1941

My dear Khaliq,

I am in receipt of your letter of the 23rd of September. Many thanks for it. In the first place I am very glad that you went to Calcutta to attend the Conference. Of course I followed the proceedings of the Conference, as reported in the 'Star of India', but I am very pleased to hear from you that it was a very great success. I also thank you for giving me all the information with regard to the present situation in Bengal.

As regards Mr. Fazlul Huq, really it is most astounding and at the same time deplorable. However, we must face the situation as best as we can. More when we meet in Delhi for the Council meeting on the 26th of October.

With regard to the City League, Lucknow, I am glad that you have decided to hold a Pakistan Conference on the 22nd and 23rd of November. I will see and try my best to attend the Conference. Please organise our people. Ultimately we have to depend upon our own strength. Go ahead with your Conference and make all efforts to make it a real success.

With kind regards

Yours sincerely,

M. A. Jinnah.

* * *

Lucknow,
14th November, 1941

My dear Mr. Jinnah,

Since my return from Delhi, I was getting fever off and on. but for the last 5 days it ran very high. In consequence, I have become weak but inspite of it hope to be able to attend the meeting of the Working Committee on the 16th instant Lately every possible effort is being made by congress group to come back to office. The British Government, as usual, is playing a dirty game. The Hindus are taking advantage of our resolution dated the 17th June, 1940 demanding a share in the powers at the centre and in the minority provinces. They say, ignoring our conditions laid down in the Resolution, that after all the League also desires to take away as much powers from the Bureaucracy as possible and to that extent the cause of the congress is common. The Viceroy with so many of his

henchmen around him, day in and day out, impresses upon him the necessity of coming to a settlement with the Congress. In pursuance of the policy of appeasement release of political prisoners have already begun. Gandhi will keep his stern attitude intact but the others will play a different role. The Viceroy will be told that it will be a great fete of strategy, if a schism in the Congress ranks is brought about by allowing those congress men who want to resume parliamentary activities and there is every fear that he may be led to agree to it by astute Mahratta leader Mr. Anney. When some such settlement is made between the Congress parliamentarians and the British Government, we shall be offered to accept a seat here and a seat there just to keep our mouth shut. I have been groaning under this load even during my illness. I have come to the conclusion that a definite and clear move from our side is necessary to stop this rot. I have drafted a resolution for your consideration. As it deals with a most serious question facing the muslim community at the present juncture, I have no mind to move it in the Working Committee, unless you consider that there is something in it and that time has come when we should warn the Government that if it enters into any private settlement with the Congress and allows them to come back to offices at the centre or in the minority Provinces the responsibility for that action will be entirely theirs. We have kept the offer open now for over 1½ years. It has not been accepted nor is there any likelihood of its being accepted. Why should we not then withdraw it and demonstrate to our people that in a common centre there is no room for an honourable place for the Muslims.

Yours sincerely,

Khaliquzzaman.

* * *

Telegram Dated 26th November, 1941

From Ch. Khaliquzzaman, Lucknow to Mr. M. A. Jinnah

Reception arranged twentynineth morning Dehra Express Kindly start 6 p.m. via Moradabad through.

* * *

Telegram Dated 26th November, 1941

From Mr. M. A. Jinnah to Ch. Khaliquzzaman, Lucknow.

Extremely sorry deeply disappointed laid up with fever hence not possible travel reach Lucknow twentynineth attend conference stop My heart and soul with U.P. Muslims and wish from bottom my heart all success to Conference.

* * *

Lucknow,
27th November, 1941

Dear Mr. Jinnah,

The news of your illness is heartrending. We can sacrifice hundreds of such conferences to give you rest and peace to keep you fit to carry on the huge responsibility of guiding the destinies of the muslims of India. We are confident that you will not disappoint this historical and politically most important city of the Province of U.P. if you can. If you are weak we can cancel every other programme except your bare presence in the city sheding lustre to all our activities. We can even cancel your official reception if need be. Jamal Mian will explain the situation to you.

Yours sincerely,

Khaliq.

* * *

10, Aurangzeb Road,
New Delhi.
28th Novemner, 1941.

My dear Khalique,

I am in receipt of your letter of the 27th instant brought to me by Jamal Mian. Do you think I would have sent you the wire had it been posible for me to travel? You have no idea what a wrench it was to me. It is a sheer physical impossibility.

I fully realise the great importance of the Conference. I am advised and feel myself that it will be dangerous for me to undertake the journey in the condition in which I am. I assure you that I would not have disappointed the historically and politically most important city in the province of U.P. if I could have managed to travel. Believe me the disappointment of mine is much greater. I shall never forget how the Musalmans of U.P. specially of Lucknow, the heart of it rallied round the flag of the Muslim League in that historic sessions of the All-India Muslim League that took place in October 1937.

You can therefore well understand the position that the heart is most willing but the flesh refused and in these circumstances I am extremely sorry to disappoint you and your co-workers and the people in general.

But cheer up. The Muslim League is now strong enough to take care of itself. I have no doubt that your conference will be a magnificent success and perhaps another occasion will present itself at no distant date when I will have the honour to visit Lucknow.

With kindest regards

Yours sincerely,

M. A. Jinnah.

* * *

Lucknow,
23rd December, 1942.

My dear Mr. Jinnah,

The Viceroy's recent utterance is positively mischievous. I am glad that Mr. Raja-gopalacharya has been through the game and has warned Hindus to beware of the unity of India stunt. There may have been doubt in some minds that after the Pakistan issue came into forefront unity of India could only be secured by the Hindus at the cost of the freedom of India, but now every reasonable mind ought to realize the truth underlying the idea. The Hindus generally, however, have received it with jubilation inspite of C.R.'s warning, forgetting the fact that under a United India with legitimate safeguards for the minorities, the British Government will continue to exercise its powerful influence in the name of the protection of the minorities. Last time, when I met you, you deplored the short-sightedness of the Hindu mind and we are now seeing the force of your remarks.

Taking into account all the circumstances I think if Sir Nazimuddin could agree to take the risk of a long journey, nothing could be better. Failing him, I would suggest Qazi Mohammad Isa's name.

I hope you are quite well.

Yours sincerely,

Khaliquzzaman.

* * *

Lucknow.
23rd July, 1945.

Dear Qaid-e-Azam,

The way in which the Muslim public has re-acted to the policy adopted by you and under your leadership by the Working Committee is truly marvelous. On my return we held a public meeting, which was attended by thousands of Muslims of all shades of opinion.The enthusiasm with which the Muslim attitude at the Simla Conference was acclaimed was an eye opener not only to me but to Sir Nazimuddin also, who addressed the meeting during his stay for a couple of days in Lucknow.You have once again saved the community from a serious pit-fall and steered the ship of Muslim politics clear through rough and stormy weather to a safe anchorage. Your grim determination and over powering sagacity alone saved the situation. When I recall our doubtful attitude and your unfaltering resolve, the contrast becomes so palpably clear that one has to admire your capacity for leadership.

I met His Excellency the Governor of U.P. on the 21st and impressed upon him the necessity of holding elections to Central and Provincial Legislatures at an early date. He has after a long discussion again asked me to see him for further discussion before 31st July 1945 when he is to leave for the Governors' Conference. I shall let you know the result of my talk later on.

With best regards to self and Miss Jinnah.

Yours sincerely,

Khaliquzzaman.

* * *

H. H. THE KHAN OF KALAT

Kalat
17th September, 1940

My dear Friend,

How anxiously I looked to your proposed visit to Baluchistan but, alas, my wishes could not be realised owing to your bad health.

Today, the hopes of eighty million Musalmans of India are centered in you and it is the desire of everyone of us that God, the Almighty, may bestow you with sound health and a long successful life devoted to the cause of Islam.

If, out of your most heavy programme, you could spare some days and spent them with us in Kalat I am sure it would have added much to your health.

I am looking very anxiously when we could meet either in Baluchistan or at Delhi.

Qazi Mohammad Isa will convey you some specimen of the Manual Work done in my State which, I trust, you would like.

With best wishes and sincere regards.

Yours very sincerely,

Mir Ahmad Yar Khan
His Highness, Beglar Begi,
the Khan of Kalat.

* * *

Quetta.
29th June, 1943.

Your Highness,

I am extremely thankful to you for your letter of the 24th instant, and I immensely appreciate your welcome to me to Baluchistan. I had a long wish to establish my contact with this historical part of the country; and at last I am here to see for myself the people and breathe the dry but pleasant air of this land. The country although is dry with its barren hills, but if not neglected, can be made into most wonderful land.

As regards your very kind invitation to go and stay with you at Kalat as your guest, I shall be honoured to have that opportunity and accept your invitation with great pleasure. I can get to Kalat on the 10th July and can stay with you for a couple of days. I shall be accompanied by my sister, my Secretary, and two personal servants. Please let me know, if this date will suit your Highness

Thanking you, with very kind regards.

Yours sincerely,

M. A. Jinnah.

* * *

Quetta.
13th July, 1943.

Your Highness,

In the first place let me most cordially thank you for your brotherly hospitality; and I enjoyed my stay with you thoroughly and I shall always remember Kalat and Chapar where I spent my three days in your company of completely friendly atmosphere.

With regard to Deku, well, I am extremely thankful to you for sending him to me because you think he took great liking to me. I am afraid I cannot deprive you of him, it may be a temporary phase on his part; besides it is very difficult for me to take him about just now as I am going from place to palce, and this time of the year it would be unkind to take him along in the heat of Karachi, Bombay and Delhi as he is not acclimatized; but Miss Fatima Jinnah would be thankful to you if you give a puppy of the next litter as you were good enough to promise, and we will arrange that it should be sent to us when we settle down at Delhi direct.

Thanking you once more, with best *salaams* from Miss Jinnah and myself.

Yours sincerely,

M. A. Jinnah.

P.S.

However I am keeping Deku here for a few days till you arrive here. Looking forward to meet you soon.

M. A. J.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
April 14th, 1945.

Your Highness,

I have not written to you for a long time: but I have always made enquiries, and I was glad to hear that you were keeping well and happy. The reason why I am troubling you with this letter is that, as you perhaps know, I had a very bad breakdown recently. Although I am much better now, I am strictly ordered by my doctors to have complete rest for at least two to three months. According to their advice, I am going to a small hill station near Bombay within a couple of days, and I shall stay there till about the first week of June, but I am strongly advised that I should not stay in Bombay during the monsoon. But there is no place in this Presidency where one can go and stay and avoid the effects of the monsoon, as you know it rains very heavily on this side, and I have been urged by my doctors that I must get to some temperate and dry climate, and they all unanimously recommend Quetta as the best place in June, July and August. I am therefore wondering whether you can conveniently put your house "hut" at Quetta at my disposal for about a couple of months. Also I know you were very kind when I happened to be in Kalat for a few days, and that you repeatedly pressed me and offered your hospitality to come and stay in Kalat I was charmed with your camp and I fell in love with that beautiful little cottage, and while I am perhaps at Quetta to have complete rest, because after all Quetta is a very big town, I shall be glad to avail myself of your hospitality, which you so cordially offered to me, and spend some time in Kalat, which can be arranged if I get as far as Quetta. On hearing from you I shall decide finally and definitely let you know when I can get there. Of course, I do not wish you to put yourself to any inconvenience, it is only if you can without any difficulty manage, then I shall be thankful to you. More when me meet.

I may add that Miss Jinnah will accompany me and at least one Secretary.

With very kind regards to you from Miss Jinnah and myself.

Yours sincerely,

M. A. Jinnah.

Quetta,
15th September, 1945.

Your Highness,

Thank you for your kind letter of the 13th September, which was delivered to me on my arrival here by your Chief Secretary. I am looking forward to go to Mastung, but I have certain things to do, and I have explained to your Chief Secretary, which compels me to remain in Quetta for some little time. As soon at I can manage, I shall accept the hospitality and the honour that you have done me by your kind invitation to go over to Mastung and I am really looking forward to meeting you, as soon as I can possibly get away from Quetta.

Thank you for your good wishes.

Hoping you are well and with very kind regards from Miss Jinnah and me,

Yours sincerely,
M. A. Jinnah.

* * *

Aiwan-e-Kalat
Quetta.
13th April, 1947.

My dear Quaid-e-Azam,

I returned to Baluchistan on the 29th of last month. Before I say anything, I wish to convey to you grateful thanks from my people and myself for the kind and very affectionate thoughts you expressed in respect of our aspirations and for the sympathetic view with which you regarded the Kalat case. Your conversations still pervade all my thoughts, and they have had very benevolent effect on my feelings. It was due to this influence that I, at the very first opportunity, made in unequivocal terms a public announcement giving all my support to your demand of Pakistan--not only your demand, but rather a demand of the ten million Muslims of India. I enclose for your perusal a copy of the announcement which is in Urdu. Kalat, I believe, is the first and, so far, the only State which has publicly thrown its lot with Pakistan and has promised its fullest support therefor. The attitude that the opposite camp will consequently adopt in respect of Kalat and its demands is evident. At this juncture, I request you to do me a favour by giving a short public statement in support of my announcement. This will have at least a soothing effect on the feelings of the pro-League public, which at present are very much prone to be swept by the Conggress propaganda: it is this thought that tempts me to request you for a statement in support of the Kalat Government announcement which would otherwise seem to you inopportune.

I am sending you this letter by hand of Mr. Muhammad Azim, my Private Secretary. He has strong pro-League inclinations and has my full confidence in every respect. Any message you may like to send me through him will reach me safely.

I hope this letter will find Miss Jinnah and you both very much busy at Delhi. I wish you both good health and long life to serve the cause of the Muslims of India. In the end, I must once again thank you both for the kind hospitality you showed me while I was last at Bombay.

With kindest regards to you both.

Yours very affectionately,

Mir Ahmad Yar Khan
Khan of Kalat.

* * *

Governor General's House,
Karachi.
2nd February, 1948.

My dear Khan Sahib,

I am glad to meet your Prime Minister, Nawabzada Mohammed Aslam, today when he came to talk over matters with me on your behalf. We have discussed the matter, and he will convey to you the result of our talk.

As your friend and well-wisher, I advise you to join Pakistan without any further delay. I do hope that you will carefully consider the matter and let me have your final reply which you promised to do after your stay with me in Karachi when we fully discussed the whole question in all its aspects.

Yours sincerely,

M A. Jinnah.

* * *

SIR KHIZER HAYAT KHAN TIWANA

On 27th April, 1944 Quaid-e-Azam issued the statement on the breakdown of his talks with Khizer Hayat Khan Tiwana. He said:

"*We have had prolonged discussions; and since my arrival here for the second time, in continuation of our previous discussions which started as far back as March 19,*

I met Malik Khizar Hayat Khan on April 20, and he has discussed the matter with me during half a dozen interviews lasting over two hours or three hours on each occasion, and he had promised to give me his final reply today.

"He arrived at my house this afternoon. When I asked him what was his final attitude and that of Sir Chhotu Ram and Sardar Baldev Singh regarding the proposals which I had placed before him and them was, he then verbally told me many things, and I suggested that in fariness to him and me it is better that he should give me the final reply in writing, so that there should be no room for any misunderstanding. Accordingly, when he was here I dictated a letter to my private secretary. It was typed and handed over to him on the understanding that he will let met have his final reply in writing by 9 o'clock tonight, as I made it clear to him that we had discussed the whole question threadbare, and that it was not possible for me to wait any longer, specially as I was booked to leave for Sialkot tomorrow.

"He promised to let me have his reply by 9 o'clock tonight. I waited for the reply and at 9-20 p.m. I rang him up syaing that I had not received from him the promised reply in writing.

Much to my surprise on telephone he informed me that he had no reply to give except what he had told me verbally.

Thereupon I sent him a letter, same date, after this telephonic conversation between him and me at about 9-30 p.m. I sent this letter with a responsible person to make sure that it was delivered to him. When he went there Malik Khizer Hayat Khan declined to acknowledge even the receipt of the letter on a slip of paper which was sent along with the letter.

"I had again to send Nawab of Mamdot, President of the Punjab Provincial Muslim League, and Mumtaz Daultana, M.L.A., with the letter and the slip on which he was requested to acknowledge the receipt, but he again declined to sign the receipt and receive the letter. I had to send them a second time to deliver the letter personally to Malik Khizer Hayat Khan, and endorse upon that acknowledgment slip that they had in fact delivered the letter personally to him. This was on April 27 at 11 p.m. and their endorsement runs as follows:"

"We have personally delivered this letter to Malik Khizer Hayat Khan on April 27, at 11 p.m. and he refuses to acknowledge receipt of it. Therefore, we hereby state that we have in fact delivered the letter to him personally and certify to that effect.

Iftikhar Hussain Khan.
Mumtaz Daultana.

Malik Khizer Hayat Khan has neither answered my first letter of April 27, which was delivered to him personally today, nor my second letter of which he refused to ack-

nowledge the receipt giving final reply in writing as to what Sir Chhotu Ram, Sardar Baldev Singh and he himself had to say with regard to the proposals of ours, which now had been the subject-matter of discussion since my arrival in Lahore and had been discussed thread-bare.

As Malik Khizer Hayat has not replied to me yet 00-30 hours it is now for the Muslim League to decide what course of action they should take.

* * *

The following letter was personally delivered by Quaid-Azam to Malik Khizer Hayat Khan.

Dear Malik Khizer Hayat Khan,

We have had prolonged discussions, and I shall feel obliged if you will be good enough to let me know your final decision with regard to the three points.

Please let me know to what extent Sir Chhotu Ram and Sardar Baldev Singh agree with all these three proposals or any of them, and also whether you agree with all these three proposals or any of them. I hope that you will let me have your reply by this evening as it is not possible to wait any longer.

Yours sincerely,

M. A. Jinnah.

* * *

The following letter was addressed by Quaid-i-Azam to Malik Khizer Hayat Khan which the Nawab of Mamdot and Mr. Mumtaz Daultana went to deliver to him.

Dear Malik Khizer Hayat Khan,

You promised to send me your reply to my letter dated April 27, which was given to you this afternoon, by 9 o'clock at the latest tonight and I waited for it and rang you up that I was waiting for a reply because it was nearly 9-20 p.m. I received an answer from you that you have no reply to give except what you told me verbally. That is going back on your promise to give me your reply in writing. You said so many things verbally to me that it was impossible to know what your position was.

I once more request you to give me your reply in writing, and if I do not hear from you immediately in reply to this letter I shall conclude that you do no accept the

three proposals or any of them that were made in my letter; and in view of this the Muslim League now will have to decide as to what course of action they should adopt.

Yours sincerely,

M. A. Jinnah.

* * *

KHEIRI, ABDUS SATTAR

23rd May, 1938.

My dear Mr. Jinnah,

It is only with the purpose of strengthening your hands that I am writing this to you. We, here in Aligarh, have the fullest faith in you. We feel that the interests of not only 90,000,000 Indian Muslims are secure in your hands but also those of the generations to come. But it is rather disquieting to hear that pressure is being brought on you to bring about an understanding at any cost, provided some selfish members may be able to get a few big jobs.

Such a move shall be catastrophal at this stage when the Muslims are on the way to solidarity and organisation. The most fundamental fact and right that the 90,000,000 of Indian Muslims are in THEMSELVES A GREAT NATION and A SEPARATE POLITICAL ENTITY must not be sacrificed. If the Congress Hindus are made to recognise this, then every other thing not inconsistent with this is a minor thing.

Such a demand is not even in modern history and current politics a new thing. According to the Peace Treaty of St. Germain in 1919, the great Democratic powers of the world (England, France, US) created a Democratic state, Czecho-Slovakia and granted to the Germans and the Slovaks equal rights with the Czechs. The Czechs were also signitories to the treaty. The Germans, for instance, in it, were granted to have their own schools, their own courts and judges and equal share in the government of the land. A sort of full autonomy, as in Switzerland, was promised to them. Of course the promises were not kept. The oppression continued till their brothers on the other side of the borders became strong etc., etc.

The Muslims have been now aroused. The spirit which you have breathed into them is now a matter of fact and cannot be ignored.

I know, we are still disorganised, and the temptation is great to have a respite. Please do not yield to any kind of pressure. Act only according to your inner political self.

I pray that God shall give you strength in this great trial and true insight into the needs of the Indian Muslims.

Yours sincerely,

Sattar Kheiri
A member of the League.

* * *

Bhopal,
18th September, 1938.

Dear Mr. Sattar Kheiri,

I thank you for your letter of the 8th August 1938 and I am sorry I was not able to reply to your letter because I was not well. I thank you for the paper called "The Spirit of the Time." I read it with interest and it is very good of you of promise to send me its copy regularly.

Thanking you,

Yours sincerely,

M. A. Jinnah.

* * *

District Jail, Dehra Dun (U.P.)
Tuesday, August 12, 1941.
8-00 p.m.

My dear Mr. Jinnah,

I have the fullest trust in your leadership. Only a fool would not see what position the Muslim League has gained during the last three years. We have been always advancing and that too quite rapidly, in spite of the kind of following you have had. That is his last speech, Mr. Amery speaks of insuperable objections to such a scheme as the so-called Pakistan scheme, at any rate in its extreme form, I find rather encouraging. There are still much more encouraging statements in his speech. He finally seems to dismiss the English parliamentary system as unsuitable for India.Then he seems to be positive that the Congress in never likely to enjoy such a powerful position in the Government of India as they would

have enjoyed in the now dead constitution. But there is no finality in politics. Mr. Amery or Mr. Churchill or any body else is not going to fight our battles. We alone must solve our problems. Under your leadership, we hope we will do.

Muslim University.

In the monthly, "Palestine and Middle East" of January 1, 1941, on page 13, there is an article on the Hebrew University and War. It beings as follows: "When the Hebrew University was projected it was conceived not only as the centre of Jewish learning but equally as an institution which would grapple with the manifold scientific problems confronting the development of the Jewish National Home.........."

And we know what part the Hebrew University has been playing in the realization of the political aspiration on the Jewish Nation. And yet, Mr. Jinnah, excluding your personal interest, which I appreciate fully, the Muslim League as an organization has been criminally neglecting this source of all real power. Nay the Leaders of the U.P. Muslim League have served as the Fifth Column of the Congress, and unknowingly as the agents of the anti-religious Communistics---International. I take all the responsibility of making this bold statement on me. It is an irrefutable fact that Naqwab Ismail Khan, the President of the U.P. League, Choudhri Khaliquzzaman, the Leader of the Muslim League party in the U.P. Assembly and our popular Leader Raja Sahib Mahmudabad and some other living or now dead, brought by canvassing and by their own votes into the Muslim University Court of a Congress Muslim M.L.A.'s from various provincial and Central Assemblies, because they thought these Congress Muslims will cast their votes against Dr. Sir Ziauddin. Mr. Jinnah you remember, three years ago both Dr. Ziauddin and Nawab Ismail Khan at your advice withdrew their names from being candidates for the Vice-Chancellorship. I have heard from a big Congress Leader, though just now I have forgotten his name, that Pandit Vallabh Pant was angry with Nawab Ismail Khan on account of withdrawing his name, for Mr. Pant had made all arrangements for leave etc. for such members of the University Court who were to vote for the Nawab Sahib. Nawab Ismail Khan has been the greatest supporter of Dr. Zakir of the Jamia Millia, who had been doing his best to introduce Congress minded members in the Staff and the Court. Another great friend of Nawab Sahib has been Khan Bhadur Deputy Habibullah, the bitterer enemy of all League workers in the University. About this Dr. Abid, Mr. Jamiluddin Ahmed and myself protested once to Nawab Sahib. So far once he stayed at Dr Abid's when he came on League business. And once we three and a few other spoke to Nawab Sahib about Dr. Zakir. Upon this Nawab lost all self control and was full of rage. And now the thing has been exposed. They have been the cause of party feeling in the University. For years they havo been intriguing to bring in Congress-Walas in the key-positions in the University. It were these three persons who had brought in the Executive Council of the University men like Tasadduq Ahmed Sherwani, Abdul Majid Khwaja, Khawaja Abdul Hameed of Okasa fame. And now when everything is out and when they find that in spite of all their intrigues and let me say boldly, their treachery to Islam they have lost the power they had been wielding so long, they have at last resigned from the membership of the Executive Council of the University.

Members of the Muslim League in the University, its Officials and I regard the election of Dr. Ziauddin as the greatest victory of the Muslim League and this against the grim opposition of the U.P. Muslim League. Does it not look like an anomaly?

In to-day's Statesman I read, "This University is a Moslem institution which has preserved an Islamic atmosphere and respect for Islamic tenets. For those who oppose and undermine Islamic beliefs and practices in addressing the students of the Muslim Universities are open. "Declared Sir Ziauddin Ahmed, Vice-Chancellor, in addressing the students of the Muslim University, Aligarh, at the beginning of the new session to-day. ...." But these will remain in words uttered into the air to be lost unless someone who is energetic, enthusiastic and capable takes them up and sees that the Dr. sticks to them. Instead, I am sure, there will be lots of energetic opposition to him.

I know, we are still disorganised and the temptation is very great to have a respite. Please do not yield to any kind of pressure. Act only according to your inner political self. All you have been telling us shows that your inner political self is very sound and is very fully *Islamic.*

I pray that God shall give you strength in this great hour of trial and true insight into the needs of the Indian Muslims.

Very sincerely yours,

Sattar Kheiri.
A member of the League's Council.

* * *

Mount Pleasant Road,
Malabar Hill.
Bombay
27th August, 1941.

Dear Mr. Kheiri,

I am in receipt of your letter of the 12th of August, and thank you for it. The various suggestions that you have made will certainly receive my careful consideration.

With kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

Muslim University,
Aligarh
October 29, 1944

Dear Mr. Jinnah,

Peace. It is just to inform you that I have come back to Aligarh and I thank you heartily for all you did for my release during the early days of my detention. No one's efforts succeeded because Allah had planned for me. I know that even the Government could not release me though they tried more than once. But when the hour came they could not keep me a day longer. I used to write to you from the Jail but in the Parole Camp at Naini Tal I was told not to write to political personalities. I did not even need then to write. My faith in you by that time had grown so strong that I could call you "AMEEN". I was never disappointed in all what you said or did. In fact almost always I felt what your reaction to such and such a matter would be and I was always right.

What I feel and know and I am sure that you feel and know still more that we so-called Muslims lack Islamic character and without it nothing Islamic can be done. To-day is the first time I am writing any letter after my release. Mr. Jinnah I had unique opportunities to mediate, think and plan in jail and in the camp. I have not wasted my time. And when I feel to work, I feel twenty years younger. I am sure that Pakistan will come but only then when we depend for our success only on Allah and on our own strength bestowed to us by Allah. And this time is bound to come. Pakistan shall be achieved by the efforts of truly honest and sincere Muslims howmuchsoever unpleasant disagreeable and abhorent it may be to others. I have faith in Allah, I have faith in you and I have faith in myself.

Then I have work before me I am healthy, strong and young. I hope that you too are keeping good health and are feeling younger and younger. God may preserve you for the work to be done.

Yours sincerely,

Sattar Kheiri.

* * *

10, Aurangzeb Road,
New Delhi,
8th November, 1944

My dear Mr. Kheiri,

I am in receipt of your letter of October 29th, and I thank you for it. I am glad that you are free man. Of course, I do not know why you were subjected to detention, but you know that I am always against any man's liberty being taken away without a judicial trial.

I am glad that you are well and full of hopes, and that you will work for the betterment of Muslim India. I know we have many difficulties, but I think we have made a tremendous progress, and we have every reason to be encouraged, having regard to the enthusiastic support and sympathy we have of millions of our people. If we work in an organized and united spirit, I am confident that we shall achieve our goal of Pakistan.

Yours sincerely,

M. A. Jinnah.

* * *

KHURO, M. A.

Mount Pleasant Road,
Malabar Hill.
Bombay.
1st October, 1941.

Dear Mr. Khuro,

I am in receipt of your letter of the 24th September enclosing the press cuttings, and while I agree with you as regards your criticism of Mr. Gandhi and the Congress high command in allowing K. B. Allahbux to continue as a member of the so-called National Defence Council, I do not know what I can do in the matter. It is entirely in the hands of the Musalmans of Sind. You say, "The Hindu minority is combined and well organized and by dividing the Muslim majority they are playing the game most successfully". Well, that we know, and that is the very reason why I have been urging upon you and other leaders of the Muslim League organisation to organise our people so as to prevent Muslim majority being divided. But you people are so impatient of the result. You want quick results. I again, therefore, emphatically want you and other leaders of the Muslim League to organise our people so that you can resist the state of things in Sind which you are facing.

As regards your observations regarding Pakistan, I am afraid they are far too loose and I am glad that you also say that is a separate issue altogether and I shall certainly welcome a discussion with you and other Muslim League leaders when we meet.

I hope that you will come in a very strong contingency at the meeting of the Council of the All-India Muslim League which is going to take place at Delhi in the last week of October. We can also discuss the question of my going to Karachi there if necessary.

Yours sincerely,

M. A. Jinnah.

* * *

Mount Pleasant Road,
Malabar Hill.
Bombay
10th June 1942.

Dear Mr. Khuro,

Many thanks for your letter of the 5th of June and I am glad that you had a very successful tour in Sukkur and Jacobabad Districts. I will write to our friend Jaffar Khan Jamali for his great help and our appreciation for what he has done for the League. I have met him more than once and also at Allahabad I saw him, I know he is a very staunch Leaguer.

With regard to Mr. Rashdi's account regarding the proceedings of the meeting of the Provincial League Council, I should like to know fuller details and I am glad that you are sending me a copy of your statement.

Hoping you are well, with kind regards.

Yours sincerely,

M. A. Jinnah.

* * *

Mount Pleasant Road,
Malabar Hill.
Bombay
13th July, 1942.

Dear Mr. Khuro,

Many thanks for your letter of the 6th of July and enclosing the notes of the meeting of the Provincial Muslim League Council held in May last. Please keep me in touch with you from time to time.

As regards Mr. Rashdi, he came to see me here a few days ago and I told him that apart from the reports which I have received against him from various quarters, what I gathered from his writings in his own paper was enough to create apprehensions in the mind of those who have been watching developments that have taken place in Sind. I advised him that if he cannot see eye to eye with the majority and there are now responsible men at the helm of the Muslim League his proper course would be to persuade them and not be aggressive and create a division and that he should really devote most of his time in making his paper really a first class paper and leave the affairs of the Muslim League in the hands of the office bearers and the executive. I hope that he will follow my advice and

not create any trouble. But of course you are the best judge as to how you should deal with him and what you should do in the matter.

As regards my coming to Sind, or calling a meeting of the Working Committee or the Council at Karachi, I shall certainly consider your suggestion and see what I can do in the matter. But you know it is not very easy to get the people to go to Karachi as it is not a very central place. I can quite appreciate your desire to get us all there. No doubt it will give a considerable impetus to those of you who are carrying the burden and working for our cause. So I fully appreciate your point of view, but you msut also understand the difficulties.

With kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

DR S. A. LATIF

Telegram dated October 9, 1940 to Mr. M. A. Jinnah

Mrs. Sarojini Naidu writes me asking immediate reply. Letter begins:

"As you are aware your cultural zones scheme together Alternative Constitution suggested by you have received careful attention from some prominent Congress leaders (stop) Should further elucidation be necessary regard few points in your Constitution would it be possible for you meet leading Members Working Committee for personal discussion (stop) It would be of course purely in your individual capacity as Author Scheme and Constitution without prejudice and for purpose elucidation of issues that might lead to an agreed solution (stop) As I am leaving tomorrow night tenth for Wardha please send me immediate reply (stop) Letter ends. Kindly wire if you have any objection my meeting Congress Leaders personal capacity for elucidation."

Latif.

* * *

Telegram dated October 9, 1940 to Dr. Latif

Your telegram regret cannot agree meeting Congress Working Committee any Congress Hindu leader welcomed see me.

Jinnah.

* * *

Yusuf Manzil, Adikmet,
Hyderabad—Deccan.
10th October, 1940.

Dear Mr. Jinnah,

I have received your telegram saying that you do not agree that I should 'meet any member of the Congress Working Committee,' and that 'any Hindu Congress leader is welcomed to see you.'

My telegram to you conveying the contents of Mrs. Sarojini Naidu's letter to which the above was your reply probably was not clear in its meaning. I enclose a full copy of her letter.

The letter makes it clear that it was in my individual capacity as Author of an 'Alternative Constitution', and without prejudicing the official position of any party, that I was required to say whether it was possible for me to meet one or two members of the Congress Working Committee and elucidate a few points in the proposed Constitution. That being so, there is obviously no ground for me to refuse to discuss it when invited to do so, especially when the scheme claims to have been prepared for the consideration not merely of the Muslim League but of all other political parties in the land.

As you are aware, I have discussed the subject during the last one year and a half with political thinkers belonging to every camp. But neither I nor any of those with whom I have had to discuss it, have ever been in doubt about my personal role or felt that I was sponsoring the official views of the Muslim League, although everyone would see that as a Muslim my sympathies were always in favour of the Muslim League. My attitude has all along been that of a student anxious to explain a thesis to all concerned —a thesis in which I have fervently believed. In none of my writings have I ever, even unwittingly, compromised the official position of the Muslim League. In fact, I have had oft and on to attempt to bring round the leaders of the League to my way of thinking; and I cannot say to myself that my attempts have always met with full success. Even as recently as the 27th September, I had to take up so much of your time in Delhi in trying to impress upon you that your Resolution of Lahore lacked background and that its provisions, particularly the provision of mandatory safeguards for Muslim minorities, needed to be fitted into an All-India framework. Such being my personal view of the League's latest official programme, I should be the last person to have compromised the official position of the League in the course of any discussion of my own scheme with anyone.

The object of my telegram to you was to find out if you, as an experienced leader enjoying my personal profound respect, would give any word of caution or advice in respect of the discussion I might have with any leading members of the Congress Working Committee. Your reply, therefore, is rather unexpected. You have asked me not to meet them at all. Of course, my meeting any one depends upon my convenience. But as author

of the Scheme, how can I refuse to discuss it when asked to do so. That would look very ridiculous and would be against the very spirit of the Scheme itself. I would have been certainly diflerent if my scheme had been adopted by the Muslim League in its fulness, in which case I would have left its interpretation or exposition entirely to the official representatives of the League.

I pray you, therefore, to think over the matter. For the present I have given no reply to Mrs. Naidu, becasue it would surprise her, as it would anybody, if I should tell her that as author of an idea I could not see my way to explain it to those who seek to understand it. I shall, therefore, be happy to know that you never meant in your telegram that I should give such a reply to her.

Yurs sincerely,

S. A. Latif.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay,
12th October, 1940.

Dear Dr. Latif,

I have received your letter of the 10th of October, 1940, with a copy of the letter addressed to you by Mrs. Sarojini Naidu.

So far as I am concerned there is no misunderstanding of any kind whatsoever. It is quite clear and I am still of opinion that having regard to the position you occupy you should not wait on any member of the Congress Working Committee for the ostensible purpose suggested. If they really desire to discuss with you as the author of a scheme in your individual capacity for the purpose of elucidation. why all this fuss? They can do so by meeting you at your place, or by correspondence. But let me draw your attention to the last sentence of the first paragraph of the letter of Mrs. Naidu. It runs as follows:

> It would be of course purely in your individual capacity as author of the scheme and constitution without prejudice and for the purpose of clarification of issues that might lead to an agreed solution.

What does this mean? Agreed solution between whom?

Besides, in my opinion, your scheme is fundamentally different from the basic principle laid down in the Lahore Resolution of the All-India Muslim League, last March.

I am sorry that you do not quite appreciate the League Resolution, although I tried to explain to you in our talk on the 27th of September. You say, to use your own words, "The object of my telegram to you was to find out if you, as an experienced leader enjoying my presonal profound repect, would give any word of caution or advice in respect of the discussion I might have with any leading member of the Congress Working Committee." That is the very reason why I advised you not to be dragged into this move as you are sought to be. I still advise you to adhere to my request contained in my telegram.

We did not have sufficient time to discuss the Lahore Resolution in Delhi, as I was busy with the meeting of the Working Committee, but I shall be too glad to resume our talk in the near future.

Yours sincerely,

M. A. Jinnah.

* * *

Yusuf Manzil. Adikmet,
Hyderabad —Deccan,
17th October. 1940.

Dear Mr. Jinnah,

I received your letter last evening and wired to you as under:

"I appreciate your standpoint. Will follow advice."

Mrs. Naidu has come back from Wardha and I had a talk with her to-day on the phone in connection with her letter under consideration. I told her my view, and she said that in that case, her friends on the Congress Working Committee would write to me and seek elucidation of certain points in my constitutional scheme. Let the matter rest at that. When I actually hear from them, I shall write to you again.

As I told you in Delhi, I was practically in full agreement with the Lahore Resolution as far as it went. But I tried to make it clear that when you would proceed to implement it, you would have to reproduce in some form the All-India background provided in my scheme.

The Resolution provides for two compact Federated Sovereign States-one on the North-West, and the other on the North-East-even as envisaged in my alternative constitution which has been under your consideration for over a year. It too speaks of safeguards to be provided in the constitution for Muslims in areas where they are in the minority. Only my scheme details those safeguards. My contention is that the provisions for minorities ("mandatory" as the Resolution qualifies them) will argue some reciprocal All-

India arrangement such as can be effectively enforced. Indeed the Resolution states that for some time to come at least, the exercise of power in respect of Defence, External relations, Custom, Communications, etc., will not be assumed by the States you would carve out. In other words, the Resolution anticipate a transitional All-India Constitution at least for these subjects. That is one of the reasons why I have provided a Centre-a Centre which should be agreeable to you and from where the Hindus will not be in a position to dominate the Muslims. (Vide the provisions in this respect under Representation on Legislature (3) and Executive (2), pages 3 and 4 of the proposed constitution as redrafted three months ago with a view to implementing the Lahore Resolution and forwarded to Sir Abdullah Haroon for the consideration of his Constitution Committee (Copy enclosed).

I do not think, therefore, that my scheme is "fundamentally different from the basic principle laid down in the Lahore Resolution" as you say. If there is really any difference, it is in this. Mine is fully outlined; yours is only partially disclosed, though standing on all fours with it, for all intents and purposes.

But if my interpretation is not correct, and your view is that the scheme does not at all need any Centre or an all-India background to set against for implementing its provisions, and that it can stand on its own legs, then it is clear that I must endeavour to understand how all that is possible. particularly in view of the fact that I have to preside over the Ceded Districts Muslim Conference in the Presidency of Madras next month and discuss in my address the implications of the Lahore Resolution as they affect the Muslims in areas where they are in the minority-the very purpose for which the Conference has been convened. I welcome, therefore, your suggestion to resume our talk on the subject in the near future. It may be possible for me to come to Bombay in the last week of this month. Will that suit you?

With deep regards,

Yours sincerely,

S. A. Latif.

* * *

Readymoney Lodge,
Matheran,
21st October, 1940.

Dear Dr. Latif,

I am in receipt of your letter of the 17th of October, and I shall be glad to see you in Bombay. But I shall be there only for two or three days. It will, therefore, be better if you come and see me at Delhi on or after the 5th of November.

As regards the other matters I do not think I need discuss them till we meet.

Yours Sincerely,

M. A. Jinnah.

*   *   *

Yusuf Manzil, Adikmet,
Hyderabad—Deccan,
24th October, 1940.

Dear Mr. Jinnah,

I am in receipt of your letter dated 21st October, I agree with you that it would be better if I see you at Delhi after the 5th November, I shall try to be there before the 10th.

Yours Sincerely,

S. A. Latif.

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LORD LINLITHGOW

New Delhi,
November 5th, 1939

Dear Lord Linlithgow,

I wish to thank you for giving me the interview on the 4th of November as you had promised in your letter of the 28th of October wherein you stated that you will be glad at some suitable moment to endeavour futher to elucidate any points that there may be in doubt as desired by the resolution of the Working Committee of the All-India Muslim League of the 22nd of October.

In my interview with you on the 4th of November the subject was fully discussed and now, as desired by Your Excellency, I am herewith submitting to you the following points for your consideration and early reply:—

(1) that as soon as circumstances may permit or immediately after the war the entire problem of India's future constitution, apart from the Government of India Act, 1935, shall be examined and reconsidered *de novo;*

(2) that no delcaration shall, either in principle or otherwise be made or any constitution be enacted by His Majesty's Government or the Parliament without the approval and the consent of the two major communities of India, viz., the Mussalmans and the Hindus;

(3) that His Majesty's Government should try and meet all reasonable national demands of the Arabs in Palestine;

(4) that the Indian troops will not be used outside India against any Muslim power or country.

I have already, in my interview, fully explained the reasons and the grounds in support of these points over and above of what is indicated in the statement of the 18th of September and the resolution of the 22nd of October of the Working Committee of the All-India Muslim League, copies of which have already been sent to Your Excellency.

There is one more point which was mentioned in the statement of the Working Committee of the 18th of September, viz., the question of securing justice and fairplay to the Mussalmans in the Congress-governed Provinces where even their elementary rights were being ruthlessly trampled upon; but as the Congress Ministeries have gone out of office I do not desire to say anything regarding this matter at present.

May I inform Your Excellency that I am leaving for Bombay tomorrow moning.

Yours sincerely,

M. A. Jinnah.

* * *

The Viceroy's House,
New Delhi,
November 7th, 1939.

Dear Mr. Jinnah,

Many thanks for your letter of 5th November. I fully appreciate the importance of the points which you raise and I will not fail to let you have as early a reply as practicable.

Yours sincerely.

Linlithgow.

* * *

Bombay,
November 18th, 1939

Dear Lord Linlithgow,

Thank you for your letter of the 7th November 1939. Since the receipt of your letter I have been pressed with inquiries from different parts of the country as to how and where we stand. Would you, therefore, mind if I were to publish my letter to Your Excellency, dated the 5th Novmeber and your letter under reply.

Yours sincerely,

M. A. Jinnah.

* * *

Viceroy's Camp,
November 26th/27. 1939.

Dear Mr. Jinnah,

Thank you for your letter of the 18th November. I quite understand your anxiety to publish your letter to me of the 5th November and my acknowledgement of it. I should welcome it if you could postpone publication for, say, another ten days, as I am anxious that the interval between publication by you and my reply (which naturally must take some little time to prepare as I have to consult His Majesty's Government) should be as short as possible. But if you feel that it is essential for you to publish without waiting so long, I can raise no objection, though I would ask you to be kind enough to let me know in advance the date you contemplate

Yours sincerely,

Linlithgow.

* * *

Telegram dated November 29, 1939 to Lord Linlithgow

Hope my letter eighteenth has reached your Excellency am waiting for reply as soon as possible.

Jinnah

* * *

Telegram dated November 29, 1939 to Mr. M. A. Jinnah

Many thanks for your telegram of today. I hope you will by now have received letter of 27th November posted from Bahawalpur—Viceroy.

* * *

Viceroy's Camp,
Calcutta
December 23rd, 1939.

ar Mr. Jinnah,

I am now in a position to reply to your letter of November 5th, in which you ımitted certain points for my consideration. You will, I am sure, appreciate that more n one of your questions, if considered in the light of all the implications involved in it, uld raise issues affecting other communities in India, and that this correspondence ween us would not be an appropriate medium for making pronouncements on them. t I hope that my answers, limited though their scope may be by this consideration, will ıetheless serve to remove your difficulties

2. My answer to your first question is that the declaration I made with the ap- val of His Majesty's Government on October 18th last does not exclude examination ıny part either of the Act of 1935 or of the policy and plans on which it is based.

3. With reference to your second point, I can assure you that His Majesty's vernment are not under any misapprehension as to the importance of the contentment the Muslim community to the stability and success of any constitutional developments India. You need therefore have no fear that the weight which your community's posi- ı in India necessarily gives their views will be understood.

4. In framing their policy for Palestine, His Majesty's Government have endea- ıred to meet all reasonable Arab demands, and they continue to be fully alive to the ıortance of that issue.

5. Finally you asked for an assurance that Indian troops will not be used out- : India against any Muslim power or country This question is fortunately hypothetical, :e His Majesty is not at war with any Muslim power. You will appreciate, however, t it is impossible to give a guarantee in terms so wide as those of your letter, which ıld have the effect of limiting India's right to use is own army in its own defence in umstances which cannot now be foreseen: in the present situation, however, as you are ıre, every precaution has been taken by His Majesty's Government at the instance the Government of India to ensure that Muslim feeling in India on this matter is y respected.

Yours sicerely,

Linlithgow.

* * *

10, Aurangzeb Road,
New Delhi,
6th February, 1940

Dear Lord Linlithgow,

I am herewih sending a copy of the Working Committee's resolution passed on the 3rd of Febrfiary, 1940, regarding the correspondence that has passed between Your Excellency and myself for your consideration.

Yours sincerely,

M. A. Jinnah.

* * *

Resolution

To

H.E. Lord Linlithgow,
Viceroy and Governor-General of India,
New Delhi.

Passed at the meeting of the Working Committee of the All-India Muslim League held at Gul-i-Raana, Hardinge Avenue, New Delhi, on the 3rd and 4th of February, 1940, under the Presidentship of Mr. M. A. Jinnah.

Text of Resolution

The Working Committee of the All-India Muslim League considered the correspondence that has passed between Mr. Jinnah, the President, and His Excellency the Viceroy, ending with his final reply dated 23rd December 1939. The Committee is of the opinion that the reply of His Excellency is not satisfactory as certain important points still require further clarification and elucidation. The Committee, therefore, empowers the President to place the views of the Working Committee before His Excellency and request him to reconsider the matter regarding the assurances asked for in the resolution of the Working Committee dated the 18th of September and the 22nd of October, 1939, and thereby remove all doubts and apprehensions from the mind of Muslim India.

* * *

New Delhi
February 23rd, 1940

Dear Lord Linlithgow,

I placed the whole correspondence that had passed between Your Excellency and myself, ending with your letter dated December 23, 1939, before the meeting of the Working Committee of the All-India Muslim League on February 3, 1940.

As was desired by Your Excellency in our conversation on February 6, I now beg to state briefly the views of the Working Committee, which are as follows:—

The Working Committee appreciate the clarification made by Your Excellency regarding the first point and are glad to note that the declaration made by Your Excellency, with the approval of His Majesty's Government, on October 18, 1939, does not exclude the examination of any part either of the Act of 1935 or of the policy and plans on which it is based.

As regards the second point, the Working Committee do not feel satisfied as the request made for a definite assurance has not been met, namely, that no declaration should, either in principle or otherwise, be made or any constitution be enforced by His Majesty's Government or enacted by Parliament without the approval and consent of the Mussalmans of India. We recognise Your Excellency's assurance when you state "His Majesty's Government are not under any misapprehension as to the importance of the contentment of the Muslim community to the stability and success of any constitutional development in India. You need therefore, have no fear that the weight which your community's position in India necessarily gives their views, will be underrated." But I regret to say, this does not meet the point raised by the Muslim League, because it still leaves the position of the ninety million Mussalmans of India only in the region of consultation and counsel, and vests the final decision in the hands of Great Britain to determine the fate and future of Muslim India. We regret that we cannot accept this position.

As to the policy for Palestine, the Working Committee of the All-India Muslim League wish to impress upon His Majesty's Government that a solution should be found to the satisfaction of the Arabs. The Committee are glad to note, as Your Excellency states, that His Majesty's Government have endeavoured to meet all reasonable Arab demands, and they continue to be fully alive to that issue. But the eyes of the Muslim world are watching the situation keenly and a definite solution should be found without delay.

With regard to the use of Indian troops against any Muslim Power or country, the Committee feel that Your Excellency has misunderstood the position. When we asked for an assurance that Indian troops will not be used outside India against any Muslim Power or country, it was not intended that they shall not be used for the defence of the country in case of an attack on, or aggression against India, While we thank Your Excellency for informing us that every precaution has been taken by His Majesty's Government, at the instance of the Government of India, to ensure that Muslim feeling in India on this matter is fully respected we feel that further clarification of the position is necessary.

It is required of the Muslim League to give assurance of wholehearted co-operation and active support on behalf of the Mussalmans of India to the British Government for the purpose of prosecution of the war The Committee are of opinion that before doing

that they must feel confident that the future of the Mussalmans of India is not left in the region of uncertainty or doubtful possibility. Consequently, we do not consider it unreasonable on our part to ask for a definite assurance that no commitments will be made with regard to the future constitution of India or any interim settlement with any other party without our approval and consent. If His Majesty's Government are prepared to treat the leadership of the Mussalmans as a responsible body, then they must be trusted, especially where the quction of determining their own future is concerned.

We are constrained to state that Your Excellency is unnecessarily over-anxious about the interests of other communities. It has never been our desire unjustly to harm any community. The issues that have been raised by us are due to apprehensions that the British Government may be stampeded by other powerful organisations in the country into adopting a course or agreeing to a settlement in the matter of India's constitution which may prove not only highly detrimental to the interests of the Mussalmans but may be disastrous for them.

As regard Palestine and the use of Indian troops, our demands, as explained by me above, cannot in any way prejudice the interests of any other community. It is not possible in a letter of this kind to state fully the various reasons and details: but, if Your Excellency so desires, I shall be very glad to place the views of the Committee before you in fuller details at an early date, whenever Your Excellency finds it convenient.

Yours sincerely,

M. A. Jinnah.

* * *

April 19, 1940

Dear Mr. Jinnah,

I was glad to gather from your letter of February 24 that my letter to you of December 23 had removed some of the doubts, which had been felt by the All-India Muslim League. I do not read your letter as indicating that the Working Committee of the League expects anything further from me in your points-- the scope of the examination of the constitutional position to follow war and the policy in Palestine.

You ask, however, for further clarification of the position in regard to the use of Indian troops against Muslim Powers or countries, while explaining, as I note and appreciate, that you had no intention of attempting to circumscribe their use in defending India against attack or aggression. I presume that you do not expect a guarantee, which it would obviously be impossible to give, binding us in future contingencies which no one can foresee, But you need have no fear that if at any time such a contingency arose the consideration underlying your suggestion would be overlooked. Fortunately, however, so far

as the present situation is concerned, His Majesty's Government are in friendly and sympathetic relations with all Muslim Powers to some of whom indeed they are bound by alliance, while with the rest they are on terms of most cordial friendship.

You represent that your second point was not felt by the Working Committee to be adequately met by the terms of my letter. You have no doubt noticed the passage in the Secretary of State's speech on April 18 in which he used these words:

"But that does not mean that the future constitution of India is to be a constitution dictated by the Government and Parliament of this country against the wishes of the Indian people. The undertaking given by His Majesty's Government to examine the constitutional field in consultation with representatives of all parties and interests in India connotes not dictation but negotiation. Admittedly a substantial measure of agreement amongst the communities in India is essential if the vision of a united India, which has inspired the labours of so many Indians and Englishmen, is to become a reality; for I cannot believe that any Government or Parliament in this country would attempt to impose by force upon, for example, 80 million Muslim subjects of His Majesty in India, a form of constitution under which they would not live peacefully and contentedly".

This statement, I am sure you will agree, has removed any possible doubts on this point.

Yours sincerely,

Linlithgow.

* * *

Matheran,
May 18, 1940

Dear Lord Linlithgow,

I am in receipt of your letter of April 19,1940, and I thank you for it. I hope you will excuse me for the delay in replying to it before now, as I was uncertain as to what course I should adopt in the matter, especially as the appointment of the personnel of the Working Committee was pending; but I now beg to inform you that I propose to place the matter before the Working Committee constituted for the ensuing year for their consideration and will communicate their views to Your Excellency as soon as possible.

Yours sincerely,

M. A. Jinnah.

* * *

that they must feel confident that the future of the Mussalmans of India is not left in the region of uncertainty or doubtful possibility. Consequently, we do not consider it unreasonable on our part to ask for a definite assurance that no commitments will be made with regard to the future constitution of India or any interim settlement with any other party without our approval and consent. If His Majesty's Government are prepared to treat the leadership of the Mussalmans as a responsible body, then they must be trusted, especially where the quetion of determining their own future is concerned.

We are constrained to state that Your Excellency is unnecessarily over-anxious about the interests of other communities. It has never been our desire unjustly to harm any community. The issues that have been raised by us are due to apprehensions that the British Government may be stampeded by other powerful organisations in the country into adopting a course or agreeing to a settlement in the matter of India's constitution which may prove not only highly detrimental to the interests of the Mussalmans but may be disastrous for them.

As regard Palestine and the use of Indian troops, our demands, as explained by me above, cannot in any way prejudice the interests of any other community. It is not possible in a letter of this kind to state fully the various reasons and details: but, if Your Excellency so desires, I shall be very glad to place the views of the Committee before you in fuller details at an early date, whenever Your Excellency finds it convenient.

Yours sincerely,

M. A. Jinnah.

* * *

April 19, 1940

Dear Mr. Jinnah,

I was glad to gather from your letter of February 24 that my letter to you of December 23 had removed some of the doubts, which had been felt by the All-India Muslim League. I do not read your letter as indicating that the Working Committee of the League expects anything further from me in your points— the scope of the examination of the constitutional position to follow war and the policy in Palestine.

You ask, however, for further clarification of the position in regard to the use of Indian troops against Muslim Powers or countries, while explaining, as I note and appreciate, that you had no intention of attempting to circumscribe their use in defending India against attack or aggression. I presume that you do not expect a guarantee, which it would obviously be impossible to give, binding us in future contingencies which no one can foresee, But you need have no fear that if at any time such a contingency arose the consideration underlying your suggestion would be overlooked. Fortunately, however, so far

as the present situation is concerned, His Majesty's Government are in friendly and sympathetic relations with all Muslim Powers to some of whom indeed they are bound by alliance, while with the rest they are on terms of most cordial friendship.

You represent that your second point was not felt by the Working Committee to be adequately met by the terms of my letter. You have no doubt noticed the passage in the Secretary of State's speech on April 18 in which he used these words:

"But that does not mean that the future constitution of India is to be a constitution dictated by the Government and Parliament of this country against the wishes of the Indian people. The undertaking given by His Majesty's Government to examine the constitutional field in consultation with representatives of all parties and interests in India connotes not dictation but negotiation. Admittedly a substantial measure of agreement amongst the communities in India is essential if the vision of a united India, which has inspired the labours of so many Indians and Englishmen, is to become a reality; for I cannot believe that any Government or Parliament in this country would attempt to impose by force upon, for example, 80 million Muslim subjects of His Majesty in India, a form of constitution under which they would not live peacefully and contentedly".

This statement, I am sure you will agree, has removed any possible doubts on this point.

Yours sincerely,

Linlithgow.

* * *

Matheran,
May 18, 1940

Dear Lord Linlithgow,

I am in receipt of your letter of April 19, 1940, and I thank you for it. I hope you will excuse me for the delay in replying to it before now, as I was uncertain as to what course I should adopt in the matter, especially as the appointment of the personnel of the Working Committee was pending; but I now beg to inform you that I propose to place the matter before the Working Committee constituted for the ensuing year for their consideration and will communicate their views to Your Excellency as soon as possible.

Yours sincerely,

M. A. Jinnah.

* * *

Bombay,
June 17, 1940

Dear Lord Linlithgow,

I am enclosing herewith a copy of the resolution passed by the Working Committee on June 16, at its sitting in Bombay, and if you desire to discuss it further or require my presence I shall be glad to meet you.

Yours sincerely,

M. A. Jinnah.

* * *

Proceedings of the meeting of the Working Committee of the All-India Muslim League held on June 15, 16 and 17, 1940 at Bombay:—

Resolved: The Working Committee of the All-India Muslim League, while being of the opinion that further clarification contained in the letter of His Excellency the Viceroy, dated April 19, 1940, with regard to the assurances asked for by the All-India Muslim League is not satisfactory, endorses the following from the statement issued by the President, Mr. M. A. Jinnah, on May 27, 1940:

"Up to the present moment, we have not created any difficulty nor have we embarrased the British Government in the prosecution of the war. The provinces where the Muslim League has a dominant voice have been left free to co-operate with the British Government, pending their consideration with regard to the assurances we have asked for, and in particular that the British Government should make no declaration regarding the future constitutional problems of India and the vital issues that have been raised in that connection without our approval and consent

"Nevertheless, without prejudice to the adjustment of the larger issues later on, we were even willing, as far back as November last, to consider the proposal of the Viceroy to bring about an honourable and workable adjustment in the provincial field, which would have been followed up with our representatives being appointed to the Executive Council of the Central Government to the extent permissible within the framework of the present constitution and existing law. But this proposal was summarily rejected by Mr. Gandhi and the Congress.

"A similar attempt was again made by His Excellency early in February, which met with the same fate Since then it seems that the Viceroy has been waiting for the Congress to pass its word.

"With regard to Mr. Amery's statement and the broadcast appeal of His Excellency the Viceroy, may I say that it is up to the British Government to show trust in

Muslim leadership. There are many ways of doing so—and, as confident friends seek our wholehearted co-operation, we shall not fail."

The Working Committee looks with alarm at the growing menace of Nazi aggression which has been most ruthlessly depriving one nation after another of its liberty and freedom and regards the unprovoked attack by the Italian Government against the Allies as most unwarranted and immoral at a time when France was engaged in a brave struggle against very heavy odds.

The grave world situation demands serious efforts on the part of every Indian for the defence of his country, and the Working Committee calls upon the Government of India to prepare the country in an organised manner to meet every eventually. The Committee is constrained to state that the proposals for the Defence of India indicated in the statement of Their Excellencies the Viceroy and the Commander-in-Chief, as well as the statements of some provincial Governors, are wholly inadequate to meet the urgent requirements of the situation. The committee, therefore, authorises its President to enter into communication with His Excellency the Viceroy with a view to exploring the possibility of devising prompt and effective measures to mobilise the country's resources for the purpose of intensifying war efforts and the defence of India.

The Committee is of the view that, unless a satisfactory basis for close co-operation is agreed upon on an All-India basis and not province-wise between the Government and the Muslim League and such other parties as are willing to undertake the responsibility for the defence of the country in the face of imminent danger, the real purpose and objective will not be served and achieved. The Working Committee is of opinion that, in view of the immediate grave danger that is facing the country, real purpose will not be served by the Mussalmans and others merely joining the proposed provincial and dstrict war committees with their present scope and functions.

* * *

Simla,
July 1, 1940

Dear Mr. Laithwaite,

I am enclosing herewith a rough note of the points I discussed with him on June 27, 1940, in the course of my interview.

Yours sincerely,

* * *

M. A. Jinnah.

NOTE: That no pronouncement or statement should be made by His Majesty's Government which would, in any way, militate against the basic and fundamental principles laid down by the Lahore resolution of division of India and creating Muslim States in the North-west and Eastern zones; and it may be stated that that ideal now has become the universal faith of Muslim India.

That His Majesty's Government must give definite and categorical assurances to the Mussalmans of India that no interim or final scheme of new constitution would be adopted by the British Government without the previous approval of Muslim India.

In view of the rapid developments in Europe and grave danger that is facing India, it is fully realised that everything should be done that is possible to intensify war efforts and mobilise all the resources of India for her defence for the purpose of maintaining internal security, peace and tranquility, and to ward off external aggression. But this can only be achieved provided the British Government are ready and willing to associate the Muslim leadership as equal partners in the Government both at the Centre and in all the provinces. In other words, Muslim India leadership must be fully trusted as equals, and have equal share in the authority and control of the Government, Central and Provincial.

Provisionally and during the period of the war the following steps should be taken to comply with the formula, namely, co-operation with the Government with equal share in the authority of the Government.

(a) That the Executive Council of the Viceroy should be enlarged, within the frame work of the present constitutional existing law, the additional number to be settled by further discussions, but *it being understood that the Muslim representation must be equal to that of the Hindus if the Congress comes in, otherwise they should have the majority of the additional members, as it is obvious that the main burden and the responsibility will be borne by the Mussalmans in that case.*

(b) In the provinces where Section 93 has to operate, non-official advisers should be appointed, the number to be fixed after further discussion, and the majority of the non-official advisers should be the representatives of Mussalmans; and where the provinces can be run by combination of parties or 'coalition', to adjust matters by agreement among themselves

(c) There should be a War Council consisting of not less than fifteen members, including the President, to be presided over by His Excellency the Viceroy. I don't like the expression "War Consultative Committee." This Council should regularly meet to deal with, any review, the general situation as it may develop from time to time, and advise the Government with regard to matters in connection with the prosecution of the war generally, and in particular, the fullest development of the defence possible, and finance, and to make a thorough economic and industrial drive. In this body it will not be difficult to secure the representation and full co-operation of the Indian Princes, and as far as I can judge, they would have no difficulty in joining it. It is through this body that the association of the

Princes can be secured. Here again, the representation of Muslim India must be equa to that of the Hindus if the Congress comes in, otherwise they should have the majority.

Finally, the representatives of the Mussalmans on the proposed War Counci and the Executive Council of the Governor-General, and the additional non-official ad visers of the Governors, should be chosen by the Muslim League.

* * *

Simla,
July 6, 194(

Dear Mr. Jinnah,

I am much obliged for the private and personal memorandum headed "tentativ proposal" which you were kind enough to send me in your letter to my Private Secretar on July I. I note the points taken in paragraph one of that memorandum, and in the fir sentence of paragraph two, both of which you emphasised in our recent conversation. I we come also the amplification, as putting me in fuller possession of your mind, of that cor versation represented by the balance of your letter. But certain of the points suggest tha there may be some slight misapprehension, which you will, I think, agree that it woul be desirable that I should clear without delay.

As regards the expansion of my Exective Council, this would, as you rightly observ in your memorandum, be within the existing constitutional scheme. In other words, an Council so expanded would co-operate as a whole and as a single Government of India It is not a case of striking a balance between the different interests or of preserving th proportions between the important parties. As you yourself indicated in the course o our conversation, there are parties other than either Congress or the Muslim Leagu who may fairly claim to be considered for inclusion, and there is a very definite limit o numbers to any possible expansion.

At the same time I really accept the importance, in the event of any expansion of securing adequate representaion of Muslim interests, and that is a point which I woul bear in mind. There is, however, as you will see from my explanation, no question of res ponsibility falling in greater or less degree on any particular section. Responsibility wi be that of the Governor-General-in-Council as a whole. Again, it will be clear that unde the existing law and practice it must remain with the Secretary of State, in consultatio with the Governor-General's Executive Council, and such persons cannot be the nominee of political parties, however important: though it may, of course, be assumed that botl the Secretary of State and the Governor-General would, in all cases, do their utmost t select persons from the various sections of the community.

I need not remind you that under law the whole responsibility for Governmen in section 93 provinces vests exclusively in the Governor, although a Governor can, o

course, take advantage of the assistance of any advisers he may appoint. Whether, and if so at what point and in what strength, non-official advisers from political parties should be appointed in provinces under section 93 administration, in the event of an expansion of the Governor-General's Council, would clearly call for consideration in the light of circumstances of each province. You will, I think, agree with me also that the importance of the community from which advisers are drawn in a particular province has a direct bearing.

Your idea for a War Council is, in my view, well worthwhile considering, though details would have to be worked out. Here again there are, of course, many parties to be considered other than the Muslim League or Congress.

As regards section III of your momorandum, I ought, I think, to make it clear that it would be constitutionally impossible for the choice of Muslim gentlemen to be appointed to any expanded Executive Council or as non-official advisers to rest with the Muslim League. But in the contingency envisaged you need not fear that any suggestions you may put forward would not receive full consideration.

Let me in conclusion thank you again for your very clear and valuable memorandum. I realise, of course, fully that it is not merely private and personal, but that, in your own words, it embodies a tenative proposal. I am sure that you will agree with me that it is well that there should be no misunderstanding on the important points on which I have touched above.

Yours sincerely,

Linlithgow.

* * *

Bombay,
July 17, 1940

Dear Lord Linlithgow,

I am in receipt of your letter of July 6, 1940, and thank you for it.

As regards the constitutional and legal position that you have been good enough to point out to me in connection with the expansion of the Executive Council, and also with regard to the appointment of advisers to the Governor and the position of the Governor, working under Section 93 I fully appreciate it.

I am glad that the idea of constituting a War Council, in your opinion, is well worthwhile considering. No doubt the details would have to be worked out. But I do not think there is anything in my memorandum which cannot be given effect to by way of convention and, if the Secretary of State and yourself meet us in the spirit of trust and co-

operation, the legal and constitutional formalities can be met and complied with. What is required is the spirit of complete understanding.

I am, however, grateful to you for your assurance in paragraph five of your letter, with regard to the choice of Muslim gentlemen to be appointed to the Exective Council or as non-official advisers, which runs as follows; "But in the contingency envisaged you need not fear that any suggestion you may put forward would not receive full consideration." On my part, I hope that I shall meet you in every reasonable way possible.

Yours sincerely,

M. A. Jinnah.

* * *

En route to Poona.
August 5, 1940.

Dear Mr. Jinnah,

I have had the advantage of recent discussion with you in regard to the general political situation in India, and I have reported our conversations on that matter to His Majesty's Government, with whom also I have been in consultation as to the desirability of some further statement designed to remove misunderstandings and further to clarify their intentions in the constitutional field. I am glad to say that I have now been authorised to make the statement of which I enclose a copy. It will be published in the morning papers of Thursday August 8, and I would ask you to treat it as entirely secret and for your personal information until then.

As you will see His Majesty's Government have authotised me to invite a certain number of representative Indians to join my Executive Council, and they have authorised me further to establish a War Advisory Council which would meet at regular intervals and which would contain representatives of the Indian States and of other interests in the national life of India as a whole. I trust sincerely that you and the organisation of which you are the President will be prepared to join with me in the Central Government and in the War Advisory Council, and I would greatly appreciate it if you are able to let me have a reply by August 21 at the latest. I would hope to have an opportunity of conversation with you in Bombay on August 13, and I suggest that this would be a convenient opportunity to clear the ground for your formal reply. I would only add that I am anxious that the names of the expanded Executive Council should appear not later than the end of August, and those of the War Advisory Council by the middle of September at the latest and if possible earlier than that date.

Yours sincerely,

Linlithgow.

* * *

August 14, 1940.

Dear Mr. Jinnah,

I think it may be convenient for you to have in writing the information on the points below which I gave you in our conversation today. I informed you in that conversation first that my statement clearly safeguarded the Muslim position in relation to future constitutional development: secondly, that I equally provided a basis on which the Muslims could, if they so desired, co-operate at the Centre. As I explained to you in our earlier conversation, I cannot yet take up the issue of the provinces: but I do not contemplate non-official advisers at any rate at this stage.

You asked me the probable strength of the expanded Executive Council I cannot, for reasons which you will appreciate, yet indicate a precise figure, but the total strength of the Council will be likely to be in the neighbourhood of 11. If, as I trust, the Muslim League are prepared to accept my invitation, I would like you to let me have a panel of names, say four, with a view to my selecting two from it for appointment to my Council. As I have already made clear to you, Sir Zafrulla Khan, if he remains in my Council, will not count against this figure. It is clearly impossible until the discussions on which I am at present engaged are complete to indicate precisely what would be the parties represented in the expanded Council.

The strength and composition of the War Advisory Council can clearly only be fixed after the expansion of the Executive Council is complete. Here, too, I should be grateful if you would be good enough to let me have a panel of names for my consideration on the assumption that there would probably be, say, five Muslim League representatives out of a total of something in the neighbourhood of 20.

As you will appreciate, I am very anxious to take very early decisions in these matters and to reach finality as regards the personnel of the expanded Executive Council and of the Advisory Council at as early a date as possible, and I hope that you will be able to assist me by letting me have a very early reply.

There is, of course, no objection whatever to your communicating the information above to your colleagues confidentially, but I should be grateful if any publicity could be avoided for the present.

Yours sincerely,

Linlithgow.

* * *

Simla,
September 25, 1940.

Dear Mr. Jinnah,

I duly received the resolutions of the Working Committee of the Muslim League passed at their meetings in Bombay, on September 2.

I have, I think, made the general position perfectly clear in the course of our conversation, and it is unnecessary for me to enter into further detail about it here. As regards certain specific matters, I would, however, put on record that I explained to you the constitutional reasons which make it essential that the choice of members of the Governor-General's Executive Council must rest exclusively with the Governor-General and the Secretary of State, with whom it must rest to tender advice in this matter to His Majesty. I appreciate, however, the difficulties which, you made it clear to me, confronted you in connection with the formation of the panel which I had earlier suggested to you, and in the light of our discussion I am content that the selection of representatives, while resting with the Governor-General, should be based, in the case of the Muslim League (and, should they so desire, of the other parties to be represented in my Council) not on a panel formally submitted, but on confidential discussion between the leader of the party concerned and myself.

I have also indicated the impracticability of a final decision as to the total strength of the expanded Council or as to the allocation of portfolios (a matter which must, of course, rest entirely with the Governor-General) until the replies of all those who may be invited to serve have been received. But I have made clear to you (as I have also to the leaders of the other parties whom I have recently seen) my attitude on both those issues.

The general position of His Majesty's Government had been made clear in my statement of August 8 and in the Secretary of State's speech in the House of Commons on August 15, it is that His Majesty's Government regard the expansion of my Council and the constitution of a War Advisory Council as steps of the first importance in terms of the association of Indian public opinion with the conduct of the war by the Central Government and of the constitutional machinery of the Government of India pending the post-war investigations, the machinery for which has been indicated in my statement and in Mr. Amery's speech. His Majesty's Government sincerely trust that the Muslim League, like the other parties and interests which they have invited to join the expanded Council and to participate in the War Advisory Council, will respond to that invitation. Their collaboration in both those bodies will, of course, be entirely without prejudice to the consideration and decision after the conclusion of the war, and on the basis already indicated in my statement, of the main constitutional issue. But His Majesty's Government trust and anticipate that they and the other parties who are represented in the expanded Council and the War Advisory Council will welcome the opportunity offered to them of influencing the cause of public affairs in the immensely important period which lies ahead, and, in so doing, will, in the working throughout the period of the war of those bodies, find a basis for that general co-operation, with full regard to the interests of all concerned. on which the post-war constitution foreshadowed in my statement and in Secretary of State's speech can be built.

Yours sincerely,

Linlithgow.

* * *

New Delhi,
September 26, 1940

Dear Lord Linlithgow,

I am in receipt of your letter of September 25, 1940, in reply to the resolution of the Working Committee of the All-India Muslim League on September 2, which was despatched to you with my covering letter of September 5.

I shall place the matter before the Committee on September 28, and let you have the reply as soon as possible.

Yours sincerely,

M. A. Jinnah.

* * *

Simla
September 25, 1940

Dear Mr. Jinnah,

You asked me yesterday to let you have a formal reply before you left for Delhi to the resolutions which you were kind enough to send me earlier this month, and I accordingly send you a formal letter herewith. I have given the most careful consideration since we parted last night as to whether I could devise any form of words such as you mentioned to me which would meet the purpose which you had in view. I warned you, as you will remember, that I anticipated the greatest difficulty in doing so, and I am bound to confess with regret that I have in fact after the most careful thought found it impracticable. But, knowing your mind as I do, I have endeavoured in the last paragraph of my formal letter sent herewith to do what I could to make the general position clear, and I hope that that may be of assistance to you. I trust that in the light of our talks you will now be able to let me have a definite decision once your meeting at Delhi is over, and I trust that that decision may be a favourable one; for matters have now reached a stage at which it is essential that a definite conclusion should be reached.

Yours sincerely,

Linlithgow.

* * *

New Delhi,
September 26, 1940

Dear Lord Linlithgow,

I thank you for your letter of September 25 and I extremely regret that you are unable to meet me on the point which I raised during the course of our conversation on the 24th, though in the course of the discussions you appreciated and recognised that it was a vital point so far as the Muslim League was concerned, namely, that in the event of any other party deciding later on to be associated with your Executive Council to assist in the prosecution of war it should be allowed to do so on terms that may be approved of and consented to by the Muslim League party, as we were entering into, so to say, a "war contract".

I thank you for your endeavour in the last paragraph of your formal letter to do what you could to make the general position clear, but, I am afraid, it does not meet the point raised by me and I cannot derive much assistance from it.

Yours sincerely,

M. A. Jinnah.

* * *

8th August 1941.

Dear Mr. Jinnah,

You will remember that you wrote to me on the 29th May, to send me a copy of a letter which you had received from the Mufti of Palestine on which you asked my consideration. I am sorry not to have been able to let you have an earlier answer but as you will understand I have had to ascertain the position from H.M.G.

I should, I think, make it clear in the first place that H.M.G. have no relations with the Mufti, who will not be permitted to return to Palestine, and that the answer which follows is accordingly made in confidence and should not be passed on to the Mufti.

The Mufti has throughout his career shown himself to be unalterably opposed to British administration in Palestine. He must, I fear, be regarded as primarily responsible for the recent campaign of assassination and terrorism and in spite of notable efforts made to meet Arab claims by the policy set out in the White Paper he has in no degree modified his attitude, but, on the contrary, has, under enemy influence, become the focus of hostile activity and intrigue in the Middle East against the British Government and the Allied cause.

In these circumstances you will no doubt accept with great reserve statements emanating from such a source. The fact is that the publication of the White Paper produced an immediate detente in Palestine, since the Arabs realised that it went far to meet their claims, and, with the outbreak of the war, which was the occasion for widespread demonstrations of suport for the Allied cause from the Arab community, progress towards the restoration of normal conditions in the country has been continuous. So great indeed has been the improvement in the situation that the military authorities in Palestine have been able to review sentences of offences committed during the disturbances and to release many who had been placed under detention.

As recently as June 15, you will be glad to know, the emergency regulations were amended to provide that military courts should not have power to impose death sentences, and to remove from their competence any case in which the offences had been committed before that date. It is hoped that circumstances will permit of further gradual relaxation of the drastic measures imposed during the disturbances.

Finally, I would invite your attention to the measures so far taken to implement the polciy laid down in the White Paper of May 1939, V.S., regulation of Jewish immigration since April 1939, in accordance with the provisions of the White Paper, and the enactment of legislation last February, with which you will be familar from the references in the public press and which was embodied in command paper 6,180 controlling the transfer of land in the interests of Arab agriculturists. You may rest assured that every consideration has been and will continue to be given by H.M.G. to legitimate Arab claims.

Yours Sincerely,

Linlithgow.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
23 August 1943.

Your Excellency,

I beg to inform you that I have been receiving information concerning the various developments that have been taking place in Kashmir for the last few months from very reliable sources and my recent information leads me to believe that the Kashmir situation is very grave. I am not advisably sending you the details because I am sure that you have already more information and perhaps more reliable than I possess. The purpose of writing this letter to you is to earnesly request your attention to this matter without further delay. If you desire I can send you the summary of various developments that have taken place culminating into (in) the resignation of Sir Maharaj Singh, the late Premier of Kashmir, and since

his departure from Kashmir. I hope it will receive your immediate consideration and result in consequent necessary action in the matter, which will do justice to the Mussalmans, who are going through an ordeal of tremendous hardships, sufferings and injustice which is meted out to them by the State authorities and its administration.

Yours sincerely,

M. A. Jinnah.

* * *

The Viceroy's House,
New Delhi.
6 September 1943.

Dear Mr. Jinnah,

I have had your letter of 23rd August about affairs in Kashmir for which I thank you. As you have correctly surmised I am aware from certain reports which have reached me that some uneasiness prevails in the State and that this uneasiness has indeed persisted for some time past. I am, I need hardly tell you, in the closest contact with my advisers on the whole topic and for this reason I do not find it necessary to take advantage of your very kind offer to send me a summary of recent developments based on information available to you from your own sources. I can assure you furthermore that the whole situation will continue to receive my constant attention and I hope that the doubts to which you have given expression about conditions in the State will presently be totally resolved.

In conclusion I would like to thank you for your courtesy in taking the trouble to invite my attention to the importance of which I of course fully realise.

Yours sincerely,

Linlithgow.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
15 September, 1943.

Your Excellency,

I am in receipt of your letter of the 7th of September 1943, for which I thank you. It is not marked confidential or personal, yet I write to ask you, whether you would agree to my letter of the 23rd August 1943 and your reply of the 7th September 1943 being released to the Press. You know so far I have refrained from saying anything in the Press with regard to the situation that has arisen in Kashmir because I thought I might be adding to what is already a very serious situation, as the developments there have stirred up not only the Mussalmans of Kashmir but throughout India. It seems to me that in this very

high tense of feeling that is prevailing, the publication of my letter and Your Excellency's reply might help to allay the situation and also the people should know that I myself have not been unmindful to the representations that have been pouring in for the last few months from the different parts of Kashmir and India. In these circumstances, if you agree, then I should like to release the correspondence at an appropriate moment.

I need hardly say that I appreciate very much indeed the assurances given by Your Excellency and that the matter is receiving Your Excellency's earnest consideration.

Yours sincerely,

M. A. Jinnah.

* * *

Viceroy's Camp,
Simla.
23 Septmber, 1943

Dear Mr. Jinnah,

Thank you very much for your letter of the 15th September in reply to my letter of September the 7th. As you say I did not think it necessary to put any special marking on my letter to you, the correspondence between us being personal in character and no suggestion having been made by you that you were anxious or might be anxious to publish any reply from me. I appreciate what you say in your letter, but I should prefer that the correspondence should remain as personal between us and should not be given to the Press.

As I am on this subject I might add that I understand that His Highness the Maharaja of Kashmir has now appointed a commission to consider and report upon the whole question of "Reforms" in the State.

Yours sincerely,

Linlithgow

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
30 September 1943.

Your Excellency,

I am in receipt of your letter of the 23rd of September 1943 and I thank you for it. I must say that apart from the question of my releasing the correspondence, your letter under reply is somewhat disappointing.

With regard to your giving me information that His Highness the Maharaja of Kashmir has now appointed a Commission to consider and report upon the whole question of "Reforms" in the State (this) was already known to me and one of the grievances is with regard to the personnel of the Commission amongst others relating to this Commission, but far more serious situation is created by the present administration and Kashmir Authorities in the day-to-day Administration and the way in which the Muslims are treated there. The accounts that I have received lead me to believe that the present situation is intolerable unless some responsible independent and impartial head of the Administration takes charge of the affairs of the Kashmir Administration. Ill-treatment, oppression and tyranny to the Muslims is rampant and this matter requires your immediate attention. I gathered from your letter of the 6th September 1943 that you were fully alive to the whole situation and proceeded to state "*I can assure you furthermore that the whole situation will continue to receive my constant attention and I hope that the doubts to which you have given expression about conditions in the State will presently be totally resolved*".

In conclusion, I should like to draw your attention to the fact and you must have observed that my letter of the 23rd of August and subsequent letters are addressed to you in your official capacity as Viceroy and Governor-General of India, however, as you prefer that the correspondence should not be released I have refrained from doing so at any rate for the present.

Yours sincerely,

M. A. Jinnah

* * *

SIR ROGER LUMLEY

(Confidential)

Government House,
Ganeshkhind,
July 20, 1941

Dear Mr. Jinnah.

His Excellency the Viceroy has asked me to let you know his intentions on the matters which follow. I had hoped that I would be able to see you myself in order that I might convey this message to you personally, as was his desire; but unfortunately, now that I am in a position to give you the message, I am not entirely fit, and I am, therefore, writing to convey it to you by this letter, which I am sending down to Bombay by special messenger

The Viceroy has continued to have very much in mind the whole situation in regard to the war effort and the association of non-official opinion with the prosecution of the war. The obstacles, however, to any settlement on the basis of the complete offer

of August last, which emerged so clearly during the discussions last autumn, still exist, to his very great regret, as the last few months and the reactions to the Secretary of State's statement in the House of Commons on April 22 have made clear.

In these circumstances, it is equally clear that he cannot look for that degree of support from the major parties, for the proposals embodied in the August offer, which he desires. Nevertheless, the burden of the conduct of the war on the Central Government has greatly increased, and, for administrative reasons, it is essential to proceed with some increase in the membership of the Viceroy's Council within the terms of the August offer. The Viceroy, accordingly, is anxious that you should know that he is now, with the approval of His Majesty's Government, creating five new portfolios.

These new portfolios and the names of the gentlemen by whom they have been accepted are as follows: Supply—Sir Homi Mody; Information—Sir Akbar Hydari; Civil Defence—Mr. Raghavendra Rao; Indians Overseas—Mr. Aney; Labour—Sir Firoz Khan Noon.

The Viceroy would also like you to know that he proposes to fill the vacancies arising in the portfolio of Law when Sir Zafrulla Khan goes to the Federal Court, and in the portfolio of education when Sir Girja Shankar Bajpai takes up a mission overseas by the appointment of Sir Sultan Ahmed and Mr. Sarkar.

In addition, the Viceroy does not feel that, because of the difficulty in securing the support of the major political parties, it is possible to delay further the more active association of non-official Indian opinion with the prosecution of the war.

He is accordingly establishing with the approval of His Majesty's Government, a National Defence Council. This Council will consist of some 30 members, nine of whom will be drawn from Indian States.

The Viceroy regards it as essential that the Great Muslim community should be represented on that Council by persons of the highest prominence and capacity. He has accordingly invited the Premier of Assam, Bengal, the Punjab and Sind to serve as members of it, and he has extended invitations also to certain other prominent Muslims, such as Sir Mahomed Usman.

He has considered whether he should invite you to let him have any suggestions as to possible personnel for this Council, but being aware, as he is, of your general attitude, he has concluded that it would be preferable not to embarrass you by inviting you to make suggestions.

It is intended that an announcement about these changes will be made on the morning of Tuesday, July 22, and the Viceroy is anxious that you should have through me this advance information of what is proposed. I would have much preferred to have given you this message orally, but this letter contains the substance of it.

I hope that you have now fully recovered from your recent illness.

Yours sincerely,

Roger Lumley.

* * *

Bombay,
July 21, 1941

Dear Sir Roger,

I am in receipt of your letter of July 20, 1941, which embodies the message of His Excellency the Viceroy. I deeply regret the decison taken by him with the approval of His Majesty's Government. I appreciate when he says that he does not wish me to make suggestions, knowing, as he does, not only my general attitude but that of the All-India Muslim League.

Further I cannot approve of his having invited the Muslim League Premiers or any other Muslim Leaguer under the scheme of the expansion of the Viceroy's Council as well as what is now called the National Defence Council, because it is obvious that it would embarrass the Muslim League organisation. And I do hope and trust that His Excellency will avoid such a contingency.

Besides, it is hardly fair or proper that they should be approached by His Excellency over the head of the President and the Executive of the All-India Muslim League, knowing fully well the position and the attitude that the All-India Muslim League has adopted.

It is stated in his message that the Viceroy regards it as essential that the great Muslim community should be represented by persons of the highest prominence and capacity. Would it be creditable for any individual prominent or capable Muslim belonging to an organisation to accept the invitation contrary to the position and the attitude taken up by that organisation, and would it do any credit to Government if they succeed in alluring him and create a breach in the organisation, in the hope that he may throw up his allegiance to the party to which he belongs in order to accept the invitation of His Excellency.

I maintain that the great Muslim community is represented authoritatively only by the All-India Muslim League organisation. Persistence in this course will not improve matters, but on the contrary it will lead to bitterness on the part of the Muslim League, which up to the present moment, fortunately, does not exist, however emphatically we have disapproved of the policy which has been pursued by His Majesty's Government and the Viceroy.

Before I conclude I am extremely sorry to hear that you are not well and I hope that you will soon recover from your illness.

Thanking you for your kind inquries, I am now much better.

Yours sincerely,

M. A. Jinnah.

* * *

Ganeshkhind,
July 22, 1941

Dear Mr. Jinnah,

Thank you for your letter of July 21, the contents of which I have passed on to the Viceroy. I am glad to hear you have recovered. Thanks for your kind inquiry, I am much better.

Yours sincerely,

Roger Lumley.

* • *

RT. HON'BLE RAMSAY MacDONALD

Dear Mr. MacDonald, June 19, 1929.

Further, you know in the recent publication of the memoirs of Lord Curzon, I think, it was discovered that there was some difference of opinion as to the significance of the words which were finally adopted in the declaration of August, 1917 between Lord Curzon and Mr. Montagu. Along with this the policy of the Government of India and His Majesty's Government since 1924 in turning a deaf ear to all reasonable demands had led almost every political party to come to the conclusion that there is no hope of getting any fairplay and thus there is a section in India that has already declared in favour of complete independence, and I may tell you without exaggeration that the movement for independence is gaining ground, as it supported by the Indian National Congress.

This being a short summary of the position, I would most earnestly urge upon you at this moment to persuade His Majesty's Government without delay to make a declaration that Great Britain is unequivocally pledged to the policy of granting to India full responsible Government with Dominion status. The effect of such a declaration will be very far-reaching and go a great way to create a different atmosphere in the country and will be a very severe antidote to the movement for independence. But, here again, I must admit, in the words of the Viceroy, that we must not forget that actions are held more

powerful than words. Naturally, therefore, the next question that presents itself to all think in men is what action or actions should be taken, and may I quote again from the same speech of Lord Irwin. That is what he says:

> 'It would seem evident, however, that what all people must desire is a solution reached by mutual agreement between Great Britain and India, and that, in the present circumstances, the friendly collabortion of Great Britain and India is a requisite and indispensable condition to obtain it. On the one side it is as unprofitable to deny the right to Parliament to form its free and deliberate judgment on the problems as it would be short-sighted of Parliament to underrate the importance of trying to reach a solution which might carry the willing assent of political India.'

May I suggest a solution, which I think would most probably be acceptable to India. His Majesty's Government before they formulate their proposals and after they are in receipt of the Simon Commission Report and the views of the Government of India, and so, before they formulate their proposals, should invite representatives of India, who would be in a position to deliver the goods, (because completely unanimous opinion in India is not possible at present) to sit in conference with them with a view to reaching a solution which might carry, to use the words of the Viceroy, the 'willing assent of the political India.' If such an invitation comes directly from the Prime Minister on behalf of His Majesty's Government, I feel that it will be irresistible, and if such a conference is held with men who are in the front and the foremost rank of political India, I am not unhopeful that a solution may be reached satisfactory to Great Britain and India.

Will you, therefore, consider these proposals of mine with the care and attention that you can give them. In short it comes to this (1) declaration of policy, (2) followed up with an invitation from His Majesty's Government with a view to arriving at an agreement as to the future constitution of India before His Majesty's Government formulate any definite proposals and place them before Parliament. His Majesty's Government will be, as I have said before, armed already with the Simon Report and the Government of India dispatch on it, both of them, I assume, will not be satisfactory.

As to the personnel of the representatives of India to be invited you may well ask me by what method are we to get them. I have very carefully consideraed the pros and cons and I have come to the conclusion that if we are to elect our representatives in the Assembly and confine ourselves to the members of the Assembly, there are men outside the Assembly whose presence would be indispensable for a conference of the kind I am contemplating. On the other hand, if it is thrown open to non-members, it might lead to a great deal of canvassing and rivalry and we may not get the personnel we may desire. I think you yourself are fairly well acquainted with the names of prominent political leaders in India. But besides that His Excellency the Viceroy, I think, by now knows pretty well who is who in the political world of India and further the members of the Government of India would be able to guide you, if necessary But you must take upon yourself to invite

such men as you may be advised to go over to London and confer with His Majesty's Government and sit in conference with the Cabinet. Of course, the number should be, as far as possible, not very large. I should restrict the number to about fifteen.

This shortly is the scheme which I would put before you, and I have no doubt that you will give your earnest consideration to it.

With best wishes,

Yours Sincerely,

M. A. Jinnah.

* * *

MASHRIQI, ALLAMA INAYATULLAH KHAN

Telegram dated April 28, 1942 to Quaid-e-Azam.

Ex-premier Rajagopalacharia also Editor Srinivasan suggest, in their messages of 22nd, my mediation between League and Congress concerning united demand National Government. Moment critical, Unity essential. Do you agree mediation.? Inayatullah Khan.

Telegram dated May 5, 1942 to Quaid-e-Azam.

My telegram dated 28th April unreplied. Can you state minimum conditions for united demand for National Government? Do you approve active cooperation of Khaksars with Rajagopalacharia." Inayatullah Khan.

* * *

Telegram dated May 11, 1942 to Allama Mashriqi.

Your telegram 5th May. My appeal to Khaksars is to join and support wholeheartedly League policy at this critical juncture. Not possible discuss terms united demand as requested by means correspondence—Jinnah.

* * *

Telegram dated May 16, 1942 to Quaid-e-Azam.

Your telegram 11th May. Assure you Khaksars' unflinching support every endeavour Muslim League for India's complete independence. Muslim —Hindu unity, united demands, united private protection of evacuees. Fix date discussion terms united demand New-Delhi.— Inayatullah Khan.

* * *

On 12th June 1942, the following message was brought in writing from Bombay by Dr. Haji Aslam Chishti from Quaid-e-Azam.

"I received Allama Mashriqi's telegram today. My clear reply is that until the Congress tentatively withdraws the "Allahabad Resolution" how can attention be given to these proposals. If the Congress withdraws this resolfition, I am prepared to negotiate."

* * *

Telegram dated June 19, 1942 to Quaid-e-Azam.

Abulkalamazad and Jawarlalnehru both write expressing unequivocal immediate friendly settlement. Prepared calling working committee meeting for selection representative after your agreeability Your insistence in message through Haji Aslam Chisthi withdrawal Allahabad Resolution mere technicality. Unnecessary. Yourself responsible delay. Beseech immediate agreement--Inayatullah Khan.

* * *

Telegram dated June 25, 1942 to Quaid-e-Azam.

Congratulations Jinnah Rajagopalacharia Meeting. Fervently urge tangible results—Inayatullah Khan.

* * *

Lahore.
18th March, 1944

Dear Mr. Jinnah,

I have learnt just this minute that you are in Lahore and attending some occasion. Events of the past some months have made you cause a breach between the Khaksars and the Muslim League and I have yet to know if I am to blame for that. My conviction is that Mussalmans and Hindus must come to an understanding at this critical moment, in order to gain Pakistan as well as independence for India; but you in your fury are losing these precious moments amidst despair and inaction.

I am open to conviction if you can convince me otherwise. You told Khaksars in Quetta that I should have written to you or met you if I thought you were mistaken. I have persistenly written and do write again. I shall be pleased to meet you if you come to Ichhra, but if my humble invitation does not suit you I do not feel at all small if I come over to you.

Please let me know per bearer as I think we must come to an agreement. I hope you are well.

I am & c
Inayatullah Khan

* * *

18th March, 1944

Dear Mr. Inayatullah Khan,

I am in receipt of your letter of the 18th of March, late last night, and I regret very much indeed to note that you have thought fit to accuse me for having caused the breach between the Khaksars and the Muslim League and further you convey and insinuate that I am, to use your own expression, "in my fury" opposed to Hindu-Muslim understanding under any circumstances. There is no truth whatsoever in these allegations that you make against me, and you should know that there is no justification for it. I have repeatedly made my position clear by my statements and speeches that have been broadcast in the press.

However, as you say you are open to conviction, may I draw your attention to the fact that now, the All-India Muslim League has appointed a Committee of Action, in whom are vested all the powers of organising the Muslim League, and request you to get in touch with the chairman, Nawab Mohamed Ismail Khan, whose address is Mustafa Castle, Meerut, U.P. or the convener, Nawabazada Liaquat Ali Khan, whose address is, 8B, Hardinge Avenue, New Delhi as they are free from accusations and reflections that you have cast on me both in this letter under reply and by your previous writings and statements that you have issued to the press heretofore; and I hope that in that atmosphere they may be able to convince you that the policy and the principles and the programme of the League are in the best interest of Muslim India. I am informed that the full Committee of Action is going to meet at Delhi on the 25th instant. I am releasing this letter to the press as I notice that you have already published yours without waiting for my reply.

Yours sincerely,

M. A. Jinnah

* * *

Lahore.

Dear Mr. Jinnah, 19th March, 1944

Your reply to my letter of last night received after much persuasion after 16 hours, settles that I am not to blame for not meeting you for an understanding between the Mussalmans and the Hindus or even between the Mussalmans themselves. My assertion, therefore, that you made an attempt to cause the breach between the Khaksars and the Muslim League stands true. Please reconsider the position in which you have involved yourself by this refusal. I can assure you that the Khaksar is not against the Muslim League in spite of everything that has happened.

Your reference to the "Committee of Action" as having been given powers to organise the Muslim League is mot amusing as this means that you consider Muslim League to be a disorganised body so far. I assure you that the disorganisation is solely due to your

inaction and despair also if I may add to the expectant sentiments you arouse at the shows you make in public and the high words you give to them. I can respectfully assure that the Mussalman public is tired of all this.

I have asked you to reconsider your decision not to meet me, but I confess here that I shall be one of your lieutenants if you show real action. As regards your "Committee of Action" I shall certainly give my best attention to it if it shows any action.

As a last word I can only say that if you as the Quaid-e-Azam of the Mussalmans of India do not show any real action in the matter of Hindu-Muslim understanding or in getting Pakistan for the Mussalmans I shall be compelled to the conclusion that the Mussalmans of India must leave you alone and try their luck elsewhere.

With best expectations that I shall get a more prompt reply.

I am & c.,

Inayatullah Khan.

* * *

Lahore.
1st August, 1944

Dear Mr. Jinnah,

After anxious and patient moments of the last few weeks when I finally wrote to you, I have my most sincere appreciation that you have come forward to alter the destiny of India to something better, however little, and I assure you again that I, along with every Khaksar that is in the land, will work with you in the full spirit of loyalty and friendship for the achievement of Pakistan, and consequently, the independence of India.

I deliberately ask my pardon for the harsh words spoken both in public and in my letters to you, as I feel intensely delighted over the words you uttered in Rawalpindi that you were working for the freedom, not only of 10 crores of Muslims but of 30 crores of non-Muslims as well. I can only say that the utterance will stand out as a pledge of your sincerity to India in the grave talks that are coming. Mr. Gandhi is to be congratulated no less for the bold and frank letter that he has written and I am sending a telegram of profound thankfulness to him today. I am also writing to him but these moves have already cleared the tense atmosphere that existed and I assure you that Hindus and Muslims are more ready for an understanding today than they were ever before.

I have purposely refained from saying anything concerning the formula put forward by the ex-Premier of Madras, chiefly because you were silent, but also because, as I told you, I was determined to bring the matter of your meeting with Mr. Gandhi to

a tangible conclusion. You are shrewd enough to see through it yourself, but as far as the Khaksars are concerned no stone will be left unturned in order to bring your conversations with Mr. Gandhi to the successful conclusion that every soul in India demands. May God help you and Mr. Gandhi as well.

On this serious occasion in the history of India I am proposing to order a batch of Khaksars to reach Bombay and shall if possible, reach Bombay myself for the purpose of begging you and Mr. Gandhi with folded hands to reach a suitable settlement satisfactory to both parties. I have no doubt that a settlement is bound to be reached with these good beginnings on both sides and that you as well as Mr. Gandhi will appreciate the reaching of this mixed batch of Hindu as well as Muslim Khaksars at the time of your conversations. I am writing to M. Gandhi also to the same effect.

Yours sincerly,

Inayatullah Khan

* * *

SIR MIRZA ISMAIL

In early part of 1941 Sir Ibrahim Rahimtoolah conveyed his scheme to Sir Mirza Ismail which was in favour of a unitary system of government for India. Sir Ismail in reply advocated Federation. In the course of further correspondence, Sir Rahimtoolah suggested that a conference be convened consisting of the most prominent political leaders in India. He wrote: "Before you finally decide this issue it appears to me that the best course would be for you to send confidentially a copy of my letter to Mr. Gandhi and to Mr. Jinnah asking them whether they approve of the idea, whether they would advise you to call this conference or whether they would attend it in their individual capacity " Both, Quaid-e-Azam and Mr. Gandhi, disagreed with the suggestions.

Bangalore,
July 14, 1941.

Dear Mr. Jinnah,

I hope you will forgive my troubling you with a request. I enclose copies of correspondence between Sir Ibrahim Rahimtoolah and myself on the subject of the political problem of India. In his last letter to me, dated the 7th July, of which also I enclose a copy, he asks me to consult you in regard to his proposal for the summoning of a conference to discuss this question.

I am not sure if the suggestion appeals to you at all, but I shall be glad if you will favour me with your views.

I have long held the view, and have repeatedly urged it on the attention of Mahatma Gandhi and other friends, that a constituent committee should be appointed at the earliest possible moment to formulate proposals for the attainment by India of a position of equality in the British Commonwealth of Nations a soon as practicable. That committee would be essentially an Indian committee. The British Government would not come into it at all. They would only be asked to consider its report after the termination of the war.

The first problem the committee would have to solve, if its labours were to be successful, would be the communal one. There you would come in, and I feel that a committee of this kind would afford the best chance of a solution of the problem, a solution which might be regarded as satisfactory by all parties.

Otherwise, what is the alternative? The present bitterness will go on increasing, resulting in unhappiness all round and in the disastrous weakening of the country's position at a time when she should be united and strong. As I told you in person the other day when you were here, I do not understand how anybody can object to recognizing a patent fact, namely, the position of the Muslim League as the only All-India organization which can speak on behalf of the entire Muslim population of India. And you, as the unanimously elected head of that organization, should be regarded as—and you really are—the only accredited spokesman of the Muslim community. Your membership of the proposed committee would not militate against that position. I hope that you will give due considerations to all aspects of the question and favour me with your views.

I am going to Poona for the Sapru Conference and mean to put forward the suggestion of a committee. So far, Sir Tej has shown no inclination to accept it and I doubt if anything will come of it. I am, of course, quite prepared for a disappointment, but I shall, nevertheless, persist, convinced as I am that there is no better way of solving the Indian problem.

Yours Sincerely,

Mirza Ismail

* * *

July 17, 1941.

Dear Sir Ismail,

I am in receipt of your letter of the 15th of July, 1941, enclosing correspondence between Sir Ibrahim Rahimtoolah and yourself on the subject of the political problem of India.

To begin with I notice that you two fundamentally differ as to the basis. Secondly, your letter is very sad reading inasmuch as you are again repeating your proposal and want me to agree to your being an intermediary, to which, apart from the question of the merits and demerits of your proposal to form a committee, I cannot agree. During the course

of our conversation at Bangalore in May last, for various reasons which I pointed out to you that such a move on your part will be highly undesirable, you agreed and assured me that you will not do anything in the matter. Since then, from your activities, I gather that you have broken your assurance to me. You know my views about the Sapru Conference, which were broadcast in the Press not very long ago, and I do not want to say anything further which may hurt you. Nevertheless, I suppose, as a "nonparty man" you find that platform suitable to you and have decided to attend it; but of course I cannot approve of your decision as in my opinion it is calculated to harm the Muslim cause.

I am glad to note that you say, "I do not understand how anybody can object to recognizing a patent fact, the position of the Muslim Leaue as the only All-India organization which can speak on behalf of the entire Muslim population of India." I also thank you for a great compliment that you have been pleased to pay me, when you say, "and you as the unanimously elected head of that organization should be regarded as—and you really are—the only accredited spokesman of the Muslim community."

In these circumstances don't you think that you can do much more useful service in joining the Muslim League and make your full contribution for the betterment of that great organization, now that you are free from the shackles of your office, for I wonder what you will achieve by attending the "Sapru Conference".

I am of opinion that it is the duty of every Musalman to join the Muslim League and help and guide the organization from within and not to act as a super-individual leader, which is not only harmful to the cause of the Musalmans but India generally.

Yours Sincerely,

M. A. Jinnah

* * *

Bangalore,
July 23, 1941

Dear Mr. Jinnah,

I have received your kind letter of the 17th. You say that I am trying to act as an intermediary. I have no such intention, let me assure you, especially where you are concerned. I wrote to you, as you will have seen from Sir Ibrahim Rahimtoolah's letter to me, simply at his special request. I would not have thought of troubling you otherwise. A request coming from a man of the high position of Sir Ibrahim had to be complied with, and I am not sorry I did, as I feel I have pleased him thereby, though I knew full well that I would be displeasing you.

You invite me to join the Muslim League. I wish I was in a position to do so, but, you will no doubt realize, my lifelong association with a Hindu Maharaja and my long service in a Hindu State where I have received the most loyal co-operation from my

Hindu fellow-citizens throughout my official career, prevent me from identifying myself with a political organization which is avowedly anti-Hindu in its aims and objects. My own endeavour will be to work—in so far as it lies in my power—for communal concord, while safeguarding the legitimate interests of my own community to the fullest extent. Your aim, too, is, unless I am much mistaken, not very different, though the policy you advocate and the methods you adopt in carrying it out may not be the same.

As regards the Poona Conference, I am going there simply out of regard and affection of Sir Tej and you may rest assured that I am not likely to say or do anything in the least likely to do any harm to the Muslim cause.

Yours Sincerely
Mirza Ismail

* * *

Dear Sir Ismail,

I am in receipt of your letter of the 23rd of July, 1941, and I must most emphatically controvert your statement characterizing the Muslim League as "a political organization which is avowedly anti-Hindu in its aims and objects". That has grieved me coming from a man of your position and understanding and let me emphasise that it is not true. As to the rest of your letter I have nothing to add to what I have already said in my previous letter of the 17th of July.

Yours Sincerely
M. A. Jinnah

* * *

MOHAMMAD AKRAM KHAN, MAULANA.

The "AZAD"
86-A, Lower Circular Road,
Calcutta.
2nd September 1944.

Quaid-i-Azam,

I have the honour to send herewith a copy of a scheme for the construction of Eastern Pakistan State for your kind perusal. The scheme has been drafted by a friend of mine and this constitutes the basis of the plan submitted by my father (Moulana Md. Akrum Khan) to you already.

We are greatly relieved to hear of your recovery from recent indisposition. My father is still keeping indifferent health.

With the best regards.

Yours obediently,
M. K. A. Khan

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
11th September, 1944.

Dear Mr. Khan,

I am in receipt of your son's letter of September 2nd, enclosing a copy of a scheme for the construction of Eastern Pakistan State, and also of your previous letter, for which I thank you very much. Please convey my thanks to your son for having taken all this trouble.

Hoping you are all right,

Yours sincerely,

M. A. Jinnah.

* * *

The "AZAD"
86-A Lower Circular Road,
Calcutta.
31st July 1945.

Dear Quaide Azam,

As desired by you, I beg to submit the following names, in connection with the Committee of Action, for your consideration:—

1. Nawab Md. Ismail Khan Saheb.
2. Janab Liaquat Ali Khan Saheb.
3. Janab Abdul Rub Nishtar Saheb.
4. Janab Shah Abdul Rawoof Saheb.
5. Sirdar Shaokat Hayat Khan.
6. Janab H. S. Suhrawardy Saheb.
   or
   Janab Hasan Ispahani Saheb.
   or
   Janab Khawaja Nazemuddin Saheb.
7. Nawab Siddiq Ali Khan Saheb.

Yours Sincerely,

Md. Akram Khan.

* * *

Azad Munzil,
Pathar Chati
Madhupur.
22nd August, 1945.

My dear Qaid-i-Azam,

I despatched an important letter to you from Calcutta in the last week of July. But I have not received any reply or acknowledgement from you.

I shall be much obliged if you kindly let me know whether the above mentioned letter reached you or not?

Praying for your good health and long life

Sincerely yours,

Md.Akram Khan.

* * *

27th August 1945.

Dear Maulana Sahib,

I am extremely sorry that I was not able to reply to your letter earlier, as, to begin with, I was really ill and it is only for the last few days that I am feeling fit to attend to my work. I have received your letter and your reminder of 26th August and it is really very difficult for me to advise you on the matters referred to in your letter, from this distance. Of course I am very grateful to you for the services that you have already rendered to the Muslim League and I was very proud to have you as a member of the Working Committee of the All-India Muslim League, but I know your health is far from good and I shall be the last person to expect you to do anything that may in way harm or endanger your health. I wish you long life!

Now it is really for the Provincial leaders to manage things in their own provinces. I have worked and put our people on a clear road. This has taken seven years of very hard work I expect now that those, who are in charge of the provincial organizations and those who desire to lead our people, should work in a team in an organized manner and systematically carry on their owrk, You can well understand that it is very difficult for me, as I say, from here, to give advice, because I cannot enter into the details of your local conditions, especially, as I have not been to your Province for some time now. I do hope and pray that you will be better and I expect every Msulim to do his bit.

Yours sincerely,

M. A. Jinnah.

* * *

MUSLIM CONFERENCE, ALL INDIA

From Secretary, All India Muslim Conference, to Mr. M. .A Jinnah.

On behalf of the conveners I hereby invite you to attend The All India Muslim Conference which will be held in Delhi under the presidentship of His Highness the Aga Khan on Monday, 31st December 1928, at 11 a.m. in the Fatehpuri Hall, Chandni Chowk, to consider the Nehru Report. Kindly send your reply to Hakim Muhammad Jamil Khan, Chairman of the Reception Committee, who is incharge of all arrangements. I need not add that this is a critical juncture in the history of the Musalmans and it is the duty of every Muslim to contribute towards reaching decisions so vitally affecting the interests of his community. I sincerely trust that you will make every endeavour to attend even at a little personal inconvenience. I enclose herewith a card of admission which may be sent back in case you are unable to attend. Please note that it is not transferable.

* * *

From Mr. M. A. Jinnah to the Secretary, All India Muslim Conference, dated 25th November, 1928.

I am in receipt of your printed letter without any date and also your similar letter to the Secretary of the All India Muslim League which is forwarded to me to deal with it (sic.) as the President of the All India Muslim League. In the first place, the representatives of the Muslim League can only be appointed by the All India Muslim League, which cannot be done until the session of the League with is fixed for the 26th. 27th and 28th December takes place, but before you expect the All India Muslim League or me to participate in the proposed Conference, you will admit that we should have some definite idea as to what procedure the conveners propose to adopt and how will a decision be taken in the event of there being a difference and particularly the method of voting in case of difference. Unless these matters are placed before me in detail, it is not possible to consider the exact usefulness of the proposed Conference.

Further, your letter says vaguely that the Conference will consider the Nehru Report. I should like to know whether the conveners of the proposed Conference have formulated any definite proposals with regard to the Nehru Report which will be placed before the Conference for consideration. I would like to draw the attention of the conveners that in any case the date fixed, viz., 31st December, is not likely to secure the attendance of a large body of men who will be in Calcutta during the Christmas week. My experience is that after the 30th and 31st of December, it is not possible for people to continue as they have to return to their respective provinces to attend to their respective business, as holidays then terminate and, therefore, the date is most inconvenient.

In conclusion, I want to make it clear that I do not accept that there is any reason or occasion, at any rate at present, for a move such as was thought of by the conveners

in August last, and I think that every body should rally round the All India Muslim League.

Please let me have an early reply as regards these matters which I have brought to your notice so as to enable me to place your letter with full details before the next session of the All India Muslim League for their decision.

* * *

Secretary, All India Muslim Conference, to Mr. M. A. Jinnah, dated 29th November, 1928.

I am in receipt of your letter of the 25th instant in reply to my two letters—one inviting you to the All India Muslim Conference as a member of the Legislative Assembly and the other addressed to the Secretary of the All India Muslim League to send to me the names of 20 representatives of the League for this Conference. You have asked for information on certain points in connection with the Conference which I have much pleasure in supplying to you.

The conveners of the Conference have decided to invite about 600 representatives belonging to all schools of thought. The composition of the Conference will be as follows:

All non-Official Muslim members of All Provincial Councils and the Central Legislature.

Twenty Muslim representatives from each of the following organisations.

(a) The All India Muslim League, Calcutta.
(b) The All India Muslim League, Lahore
(c) The All India Khilafat Conference.
(d) The All India Jamiat-ul-Ulama Conference (sic.)

Twenty Muslim representatives from each of the provinces of India.

In addition to these,other leading Musalmans such as Dr. Ansari, Sir Ali Imam, Mr. Hasan Imam, Mr. Yakub Hasan (Sic). and Maulana Abul Kalam Azad have also been invited.

As regards the procedure to be adopted at the Conference, I am quoting for your information an extract from a telegram which I have received from H. H. Sir Aga Khan, the President-elect of the Conference, which reads:

'My object that general consensus of opinion amongst Muslims should lead to national policy which can only come by give and take of all sections of community; please make it as catholic a body as possible.'

This will give you an idea as to the object with which the Conference has been convened. Every effort will be made to reconcile differences of opinion on the principles (sic) of give and take, and it is hoped that the question of voting will not arise. It is universally recognised that in the interests of the political progress of India, it is essentially necessary (sic.) that Hindu-Muslim unity should materialise in reality. This is only possible if representatives of the Muslim community as a whole should meet together and formulate their proposals. The Conference has been convened with the object of reaching decisions for promoting real interests of India as a whole of which the Muslim community does not form an unimportant section, The platform thus provided will, it is believed, enable all shades of opinion to meet on a common basis and reach decisions in a spirit of give and take.

In answer to your question whether the conveners of the proposed Conference have formed definite proposals with regard to the Nehru Report to be placed before the Conference for consideration, I have to inform you that this has not been done and it is not proposed to do. so. You are aware that widely different views are held by important sections of the Muslim community in regards to this Report. The conveners do not propose to act in any partisan spirit by committing themselves to any definite line of action.

Their earnest desire is that all Muslim representatives should meet to examine the problem from all its aspects and by free and frank exchange of views to declare in clear terms the opinion held by the Muslim community as a whole on the subject.

As regards the date of the proposed Conference, the conveners fixed the 31st December in deference to the wishes of H. H. Sir Aga Khan who, as you now, will preside. This is a critical juncture in the history of the Musalmans and I have in my circular letter already appealed to them to attend even at a little sacrifice.

I cannot agree with your view that there is at present no need of this Conference. The All India Muslim League, however important, is only one of the political organisations which will consider the proposals. There are two groups of leading Muslims, each of whom claims to speak in the name of the All India Muslim League. This Conference is organised with the intention of bringing together on one platform all political organisations in the country and representative Muslims in order to formulate, after mature deliberations. the considered Muslim views on the problem now facing the country.

In conclusion I may say that in my opinion a Conference organised on the lines explained is more likely to be able to deliver the goods than any individual organisation, however important.*

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*Report of the All India Muslim Conference held at Delhi on 31 December, 1928 and 1st January 1929, compiled and published (by authority) by Hafizur Rahman, Aligarh, n.d. xxiii.

NAICKER, E. V. RAMASWAMI

Erode,
August 9, 1944.

My dear Mr. Jinnah,

I have been watching carefully the proceedings of Mr. Rajagopalachari's formula towards solving the dead-lock and your desire to receive Mr. Gandhi at your residence in Bombay on your return which will probably be about the middle of August. It is welcomed in politcial circles. Though I have no full hope, there are signs of change as our opponents have come forward themselves to settle the Hindu-Muslim questions, especially in relation to Cripp's offer.

I need not say that Congressites are experts in twisting words, and to give occult sense. They can say anything and give meaning in whatever manner they think. Though we do not depend upon them, you know very well that we should be vigilant and careful in the negotiations.

It is clear that general election with Muslims and Hindus as well as Aryans and Dravidians will give hardship to both of us. Kindly excuse me for reminding you about our discussions relating to Pakistan and Dravidastan while we were at Madras and Delhi and your assurance that you would plead for both questions as one. Here in South India, I considered both the questions as one and done my best to solve the problem as far as possible.

Yourself know very well that there could be no Pakistan and the independence of Muslim India until and unless independence was achieved for the rest of the nations.

With kind regards,

Yours Sincrely,

E. V. Ramaswami Naicker.

* * *

Bombay,
17th August, 1944

Dear Mr. Ramaswami,

I am in receipt of your letter of August 9, thank you for it. I have always had much sympathy for the people of Madras 90 per cent of whom are Non-Brahmins, and if they desire to establish their Dravidastan it is entirely for your people to decide on this matter I can say no more, and certainly I cannot speak on your behalf.

I have made the position clear to you and your colleagues when I was in -Madras more than once, but hitherto I have noticed that in your activities you have been undecisive.

If the people of your province really desire Dravidastan, then it is for them to assert themselves.

I hope that you will understand my position that I can only speak for Muslim India but you have my assurance that wherever and whenever I have a say in the matter, you will find me supporting any just and fair claim or demand of any section of the peoples of India, and particularly the non-Brahmins of South India.

Yours Sincerely,

M. A. Jinnah.

* * *

NAWAB BAHADUR OF DACCA

Telegram dated 13th September, 1945 to Mr. M. A. Jinnah

Wish to see you personally inform where.—Nawab Bahadur of Dacca,

* * *

Quetta,
19th September, 1945.

Dear Sir,

I am in receipt of your telegrams the last being dated 13th September, which reached me here and I beg to inform you that the best course would be for you to see Sir Nazimuddin first as I hope you will understand that I don't know exactly your position. I therefore cannot, over the head of the Muslim League Party and its leader, give you an interview, which would be misunderstood. Please therefore see Sir Nazimuddin.

Yours truly,

M. A. Jinnah.

* * *

37, McLeod Street,
Calcutta.
25th September, 1945.

To,

The President,
All India Muslim League,

Dear Sir,

I have the honour of sending you a telegram requesting for an interview at whatever place which you desire, so as to place before you certain matters for your consideration and for the consideration of the All India Muslim League Working Committee specially so after the appeal which was made by you and subsequently made by the Secretary of the Provincial Muslim League on similar lines, in your statement you made it clear that it was your desire that all the Mussalmans of India should stand solidly behind you and the Working Committee on your demand for 'Pakistan' and the All India Muslim League was the only organisation which represents the view of the hundred millions of Mussalman and at this moment all personal quarrel should be forgotten and every-one should work for the attainment of the Muslim League goal.

In response to my telegram, I have received your reply. The latter portion of which I have not been able to understand according to the Constitution. The President of the Provincial Muslim League is Head or Leader of the Muslim League organisation in Bengal, and the Muslim League Parliamentary Party elect a Leader from amongst itself for matters relating to Legislative Works within the Assembly & Council. At present Sec. 93 is enforced and the legislature is not in existance. New elections are being held soon and for that purpose the Provincial Muslim League is holding a Meeting and creating the Parliamentary Board for running the elections My reason for wishing to see you as you are the Head of the League Organisation was to place my point of view and place certain facts before you so as you and the Working Committee would be able to get the views of some of us who have differed many times with the Muslim League Parliamentary Party in the way the party had been run and if you and the Working Committee had so desire after enquiry had found that statement which I have made was substantially correct, then you would have seen that in future things would not happen which will bring about a cleavage in Muslim ranks in Bengal.

I would earnestly and sincerely appeal to you as the Leader of the Mussalmans to give me an opprtunity of a interview and pleading certain facts before you and if you feel that after hearing me that my cause better, would be to place the same facts before the President of the Provincial Muslim League or his Secretary, I shall most certainly do so.

I remain, Sir.

Yours very truly,

Nawab Bahadur of Dacca.

* * *

Mastung,
5th October, 1945.

Dear Sir,

I am receipt of your letter of 25th September, 1945, and beg to inform you that I really don't know what is the exact position between you and the Bengal Provincial Muslim League and also between you and the Muslim League Party in the Bengal Legislature. You will appreciate that I cannot convey an impression that I am hearing your case over their heads. I suggested that you should approach Sir Nazimuddin, who is the Leader of the Muslim League Party in the Bengal Assembly. But you did belong to the Party once and I haven't got full facts as regards any action having been taken against you, but undoubtedly, you can also see the President of the Provincial Muslim League. Failing to get any satisfaction from either of these two bodies or their leaders, you can approach the Working Committee of the All-India Muslim League and place all the facts before them and I have no doubt, that they will give their best consideration to your case.

Yours truly,

M. A. Jinnah.

* * *

NAWAB BAHADUR YAR JUNG

2nd September, 1941.

Respected Quaid-e-Azam,

First of all accept my hearty congratulations about the great success of the Working Committee which has been solely due to your unrivalled and God given leadership. Not only you had been the cause of a historic victory for the Muslim Nation but also you have given such a great defeat to the British Government the like of which cannot be found in the past political tug of war. May God give you long life to lead the Musalmans of India for a very long time.

I did not trouble you before this, firstly because the problems here were not fully settled. Secondly I did not want to divert your attention to any other direction, during this magnificent meeting of the Working Committe. The developments uptodate are as follows:

After your departure, the Council kept under consideration for ten or twelve days, the draft apology as suggested by you. In beginning I got the information that they wanted to amend it but in the end it was accepted and Mr. Syed Abdul Aziz must have informed you to that effect. I had some objections regarding its translation because the translation that

was done on behalf of the Government didnot carry the full sense of your draft. But ultimately this issue was also settled through Mr. Syed Abdul Aziz, and yesterday my apology was published along with the Firman of His Exalted Highness in the Gazette Extra-ordinary the copy of which I am sending to you herewith from a local paper.

I made a mistake in not requesting you to prepare a draft of the Firman of His Exalted Highness also. This would have been much better. Now the Firman that has been published along with my apology is not written by His Exlated Highness, but its style shows that it has been written and submitted by the Council. If you carefully examine the second sentence of the Firman you will find that His Exalted Highness has attached quite a different meaning to my apology and my assurance for the future. However, this question is finished and now it is imperative that the Firman prohibiting the participation of Maashdaran in politics should be withdrawn. I have got the thing moved by the Maashdaran Association and the other Maashdaran will also follow suit. If you think proper please draw the attention of His Exalted Highness, and also please write to Mr. Aziz.

You said that after the settlement of this question you will also consider about the appointment of some of the ministers In the Council the post of the Finance Member is vacant and Nawab Aqil Jung Bahadur is also going to retire very soon. Therefore the appointment of two ministers is under consideration. Sir Akbar wanted that the present Finance Secretary, Lyaqat Ullah Khan should be appointed as the Finance Member. For this I hear that he has already taken a promise from the Nawab of Chhatari. Lyaqat Ullah Khan does not command popularity in any circle here. He is Sir Akbar's favourite. I wish to place before you the views of the Majlis-e-Ittihadul Muslimeen, and after having considered them whatever advice you give will be followed.

In the opinion of the Majlis at least one member of the Majlis should be given a chance in the ministry. I am from the very beginning against accepting office, and therefore my Majlis unanimously approves of Moulvi Abdul Hasan Syed Ali, Advocate, as a minister. The second name is of Mr. Fazal Husain M.A.LL.B., Vakil. If under the present circumstances it is not possible to take in any member of the Majlis-e-Ittihadul Muslimeen then I will suggest two names from the retired officers of the State. The first name is of Nawab Akbar Yar Jung, who has been judge of the High Court, and also the Home Secretary and is now practising as an advocate. He had a very fair career. He is a capable man. You know him perfectly well.Before this when you came to appear in a case he was your assistant. Last time at the tea party he was sitting beside you and was talking to you for a long time. He. has a black beard.

The second name is of Nawab Ali Nawaz Jung Bahadur who was the Chief Engineer before and now after having retired is serving as the consulting engineer. He would have been a minister long before but because of the opposition of Sir Akbar Hyderi. He is a capable man.

You may draw the attention of His Exalted Highness in whatever way you like and if you like I will come to Bombay.

Now when the Nawab of Chhatari has complied with your order and has resigned from the National Defence Council, is it not possible if you draw his attention towards some of the more important services as Secretary, Executive Council etc., that he should take the view of Majlis Ittihadul Muslimeen into consideration.

The letter has become very long and because I did not wish to take into confidence any one in connection with these issues that is why I have written it in Urdu. I am sure Matlub will place its translation before you.

Please convey my and my wife's salams to Miss Jinnah and please let me know about your health.

Yours sincerely,

Nawab Bahadur Yar Jung.

*   *   *

Bombay,
21st September, 1941.

Dear Nawab Bahadur Yar Jung,

Many thanks for your letter of the 2nd of September 1941 and I am glad to note that you are not satisfied but pleased with the decision of the Working Committee of the All-India Muslim League regarding the serious crisis that we had to face recently with regard to the expansion of the Viceroy's Council and the constitution of the so-called National Defence Council.

With regard to the other matters in your letter, they will receive my careful consideration, and I will see what I can do in the matter. In the meantime please let me have the latest information regarding the question of withdrawal of the Firman prohibiting the participation of Maashdars in politics.

Hoping you are well. With best salams from Miss Jinnah and myself to Begum Saheb and you

Yours sincerely,

M. A. Jinnah.

*   *   *

Hyderabad Deccan.
3rd September, 1942.

My dear Mr. Jinnah,

While at Bombay, I had introduced to you Dr.Abdul Hamid Qazi who was until recently a staunch Congressite and had subsequently joined the League.I know him since

long as a very sincere and honest person. His connection with the Congress was based on his own wrong convictions, unlike certain others who are there for personal gains or with treacherous intentions. Dr. Abdul Hamid Qazi has done his doctorate in philosophy at the Berlin University, has studied Law for two years at London and is an accredited writer in Urdu and English. He has been awarded a prize of 300 dollars for an essay, in an All-World Competition, by the New Historic Society of America. He is an expert in Islamic Literature and at the All-World Congress of Faiths in London, his speeches on Islamic Culture and philosophy were highly appreciated.

I am very happy to learn that you intend to convert the "Manshoor" into a daily paper. I am sure that Dr. Abdul Hamid Qazi would prove to be a very suitable editor for it; and thus we could also keep engaged a useful person, in good cause, so that his attraction for the League may develop into a strong faith.

Hoping that you are very well and with salams to Miss Jinnah,

Yours sincerely,

Bahadur Yar Jung.

* * *

4th December, 1942.

Dear Mr. Jinnah,

It pains me to think that I have been deprived of my privilege of due consideration to my letter by you; as several of my letters and a telegram remain un-answered. I am fully aware of your multifarious engagements and their greater importance, still at times I cannot help fearing that you may have cause to be angry with me. You have every right to feel angry with me and not withstanding I feel it my duty to keep you informed of my state of affairs.

It was a source of joy and satisfaction for me to learn that the Council of the All-India Muslim League, in their recent session at Jullunder, sympathised with the Muslims of Kashmir. My joy was greater to learn through Mr. Mahmoodul Hassan Siddiqi, Secretary, All-India States Muslim League that, at Jullunder, you expressed much interest in the states' problems and advised the Muslims of Kapurthala to sink their mutual differences and unite under one banner. Mr. Siddiqi is under impression that you believe the Central Office of the States Muslim League to be yet in an un-organised state. With great pleasure, I assure you, for your information and satisfaction, that the central office of the All-India States Muslim League has been very well organised at Nagpur. Inspite of the lack of any financial contribution from the branches, the monthly establishment charges of Rs. 150 are being met from my private purse. All branches are being communicated with and efforts are being made to organise them all. Some letters are still being adressed

to the States Muslim League, by ignorant persons, on its Delhi address. This may have led the Nawabzada Saheb and yourself to believe that the central office is yet un-organised. Kindly order the office of the All-India Muslim League to redirect all such letters to Nagpur. During these four months I have visited Nagpur thrice and Mr. Siddiqi. on my expense has visited twelve States and has organised the League there. It was for this work of organisation that I had sent him to the Punjab also, where he not only called the Punjab States' Conference at Jullunder, but also toured in Kapurthala, Faridkote, Malirkotla, Patiala, Nabha and Bahawalpur and submitted to em a comprehensive note on the conditions prevailing there.

The committee appointed in the Allahabad session of the States Muslim League, as advised by you, to enquire into conditions in the States was to have commenced their tour in August alone. The programme had already been circulated, but due to the new move of the Congress which disturbed the atmosphere of the states also it had to be postponed. This committee, God willing, will soon start and will submit to you a detailed report on the condition of the Muslims in Indian States.I trust that you will find this report quite comprehensive.

Throughout the last three weeks I have been continuously on tour and as such I could not find from Mr. Syed Abdul Aziz or the Durbar whether your opinion has been received regarding the problem placed before you in Delhi, by us. Today, I have returned from Nagpur and tomorrow I hope to find this out. If you have not been able to find time for this till now, I beseech you to kindly pay attention to this matter at your earliest.

This morning I learnt that Nawab Saheb Chattari was unable to see you at Delhi. For your information, I had sent to you a note about the constitutional change in Hyderabad which may be of use to you only when the Government of Hyderabad refers the matter to you.

Pray inform the date of your arrival in Bombay. Please convery my salaams to Miss Jinnah. With most sincere regards,

Yours sincerely,

Nawab Bahadur Yar Jung.

* * *

Hotel Cecil,
Agra U.P.
10h December, 1942.

Dear Nawab Bahadur Yar Jung,

I have received your letter of the 4th December and I have not replied to your letters and telegrams for the simple reason that you asked me such questions that it is not possible for me to answer in correspondence.

As regards your telegram, you asked me when I was reaching Bombay. Well, I don't know myself when I shall be arriving in Bombay. Pease don't think that I feel angry with you in any way. That is not possible. But I do feel this that the States Muslim League under your Presidentship is not working systematically. For instance, I have requested you a long time ago now, and the Gawalior people, to put your heads together and submit to me an official statement on the Gawalior Muslims grievances against the state and their complaint. But all this time nothing has been done, and there are many other things which I have more than once pointed out to you in our discussions. Yours is a great responsibility as President of the All India States Muslim League and I find there is no systematic and methodical working of the Organisation either administratively or otherwise.

Nawab Saheb Chattari saw me in Delhi but he did not mention anything about the note that you had sent to me regarding the constitutional small changes.

I hope you will not consider at any time that I can ever be moved by any feeling of anger, but I do feel that things are not managed as they should be.

Hoping you are well. With kindest regards.

Yours sincerely,

M. A. Jinnah

* * *

"Seafiled"
Victoria Road,
Karachi.
20th June, 1943.

Dear Nawab Saheb,

I have received the following telegram from the Abbotabad Muslim League:—

"CONFERENCE FIXED FIRST WEEK OF JULY PRAY ASK MAHMUDABAD TO PRESIDE DIRECT BAHADURYARJUNG TO ATTEND POSTPONEMENT DETRIMENTAL LEAGUE CAUSE WIRE INSTRUCTIONS—HAZARA LEAGUE".

It is not possible for me to attend this Conference in the first week of July as my programme has already been fixed for Quetta. If it is possible for you to go to this moment, it will give one more push to the Muslim League in the N.W.F.P. Of course, I do not know whether you can do this having regard to the ban imposed upon you. It is for you to consider whether you can manage.

With kind regards,

Yours sincerely,

* * *

M. A. Jinnah.

29th June, 1943.

Dear Mr. Jinnah,

I have received your kind letter of 20th June. I, myself, wanted to acquaint you with the conditions here. Since my return from Delhi, His Exalted Highness and his government have been deliberating upon lifting the ban imposed on me and restitution of my jagirs and honours. It is hotly whispered that this is to be done on the occasion of the birthday celeberations. As I am taking no more interest in the matter, I have not tried to know the details. However, the ban imposed on me still remains. I am giving below, for your kind perusal, the text of the telegram received by me at Delhi regarding permission to speak from Muslim League platform.

> "His Exalted Highness thinks no signs of any modification in the Firman issued (Stop) But since you have renounced all honours on your own accord now you have become a free man to do as you wish".

You had permitted me to speak after seeing this and if you hold that, in the light of this telegram, I may deliver public lectures, I have not the least hesitation in visiting whichever place you order me to.

Please inform me as to when you are visiting Kashmir. The Muslims of Kashmir and participate in their Conference. It would have been very convenient for me if the Abbotabad conference were held in proximity to the Kashmir conference.

With great regards and salaams to Miss Jinnah,

Yours very sincerely.

Mohd. Bahadur Khan.

* * *

2, Lytton Road,
Quetta.
8th July, 1943.

Dear Nawab Bahadur Yar Jung,

Many thanks for your letter of 28th June 1943. I have read your letter very carefully and I have come to the conclusion that I am not prepared to take the responsibility of asking you to go to N. W. F. P. for the purpose mentioned in my letter because I do not wish that there should be any serious conflict between you and His Exalted Highness.

With regard to my visiting Kashmir, it is not possible for me to do so in the near future. I see from the Press that their conference is taking place about the 24th of July. According to my present programme I shall be reaching Bombay about the third week of July and from there I shall have to go to Delhi to attend the session of the Central Assembly and there are many other matters which will require my presence there such as calling of the meeting of the Working Committee and the Council of the All India Muslim League, about the first week of August.

With very kind regards and best of wishes from Miss Jinnah and myself.

Yours sincerely,

M. A. Jinnah.

* * *

Hyderabad Deccan.
3rd August, 1943

My dear Mr. Jinnah,

The bearer Khan Bahdur Bakhshi Mustafa Ali Khan is a messenger from Amir Millat Pir Jammat Ali Shah Saheb who has millions of followers all over India and is held in great esteem among them. He does not belong to the category of Kifaithullah, Ahmed Saeed and Hussain Ahmed Madni. He has always kept his hands clean from any political intreague and is quite content with his religious persuits. Every time that I had the occasion to see him, I found him very generous in applauding you and possessing a deep regard for you. His press statement in connection with the assault on you has caused a deeper impression on his followers, among whom are people of high position and influence also. He sends through his messenger a letter and some presents to you. Among these is a manuscript Qur'an written in Medina is a sheet made in Yemen of the type that was very dear to Prophet Mohammad (P.B.U.H.). I request that you may kindly receive his messenger in your presence for a few minutes and send back to the Pir Saheb a letter of appreciation and thanks. It would be very useful to accord a warm appreciation to this sacred old man's most sincere sentiments

Praying for your quick recovery and long life; with salaam to Miss Jinnah,

Yours most sincerely,

Md. Bahadur Khan.

* * *

11th August, 1943.

Dear Nawab Bahadur Yar Jung.

I have received the letter addressed to me by Pir Saheb and it was a very kind thought of him to have sent me a copy of the Holy Qur'an Sharif, a sheet made in Yemen, one *Janimaz* made in Medina one *Tasbih* and one *Zamzami* with Khan Bahadur Bakhshi Mustafa Ali Khan his special messanger.

I am enclosing herewith a reply to Amir Millat Pir Jammat Ali Shah Saheb's letter which I hope you will forward to his proper address. I was not good enough to receive his messenger but Miss Jinnah saw him personally and received the presents.

I am speedily recovering and there is no need for any anxiety and I hope to be alright very soon.

With *salaams* from Miss Jinnah and myself.

Yours sincerely,

M. A. Jinnah.

* * *

NEHRU, PANDIT JAWAHARLAL

Lucknow,
January 18, 1938.

Dear Mr. Jinnah,

I have read the statement you issued recently to the press with care. I am afraid we approach the question from differing viewpoints and I feel that your approach is not very helpful. But I entirely agree with you that an argument carried on through the medium of the press is not desirable. Indeed I had decided not to issue press statements on the subject, but after your Calcutta speech, in which you mentioned my name and issued some kind of a 'challenge' to me, I felt that a public statement was unavoidable. Hence my statement, in which I tried to avoid unnecesary controversy.

You know perhaps that for some months past I have been in correspondence with Nawab Ismail Khan on this subject and I have been anxious to find out what the points of difference and agreement were. I am afraid I do not know this yet and your last statement does not help I would feel grateful to you if you could kindly throw some light on this and let met know what exactly are the points in dispute which require consideration. I think this will help us all and lead to an avoidance of needless controversy. We can then come to grips with the subject. As I have said in my last statement, we are eager to do

everything in our power to put an end to every misapprehension and to endeavour to solve every problem that comes in the way of our developing our public life along right lines and promoting the unity and progress of the Indian people.

I am leaving for Lahore today. From there I go to the Frontier Province and return to Allahabad in about ten days' time. Kindly address your reply to Allahabad.

Yours sincerely,

Jawaharlal Nehru.

* * *

Bombay,
January 25, 1938.

Dear Pandit Jawaharlal,

I am in receipt of your letter of the 18th January, 1938,

I must say that it is very difficult for me to understand it. I fail to see what you are driving at.It does not suggest any useful proposal of a concrete character, besides re-approaching me and informing me that "we approach the question from differing viewpoin-points," and you further say, "I feel that your aproach is not very helpful." You further refer to my Calcutta speech and say, "in which you mentioned my name and issued some kind of a 'challenge' to me, I felt that the public statement was unavoidable and hence my statement." But you do not even now give me the purport of my speech, and what was the 'challenge' which compelled you to say what you did in your statement which you considered unavoidable.

I know nothing about your being in correspondence with Nawab Ismail Khan referred to in your letter.

Finally I note your request that I should let you know "what exactly are the points in dispute which require consideration." I am glad that you agree with me that the arguments carried on through the medium of the press are not dssirable. But do you now think that this matter can be discussed, much less solved, by and through correspond-ence? I am afraid that is equally undesirable.

I may state for your information that I received a letter from Mr. Gandhi, dated the 19th October. 1937, and I replied to him on the 5th November, '37, and I am still waiting to hear from him.

I reciprocate the sentiments expressed in the last but one paragrash of your letter at the end of it.

Yours sincerely,

M. A. Jinnah.

* * *

Wardha,
February 4, 1938.

Dear Mr. Jinnah,

Your letter of the 25th January reached Allahabad on February 1st after I had left. It has been forwarded to me here and reached me yesterday.

I am sorry that my previous letter was difficult to understand. My purpose in writing it was, as I stated, to find out what our points of difference and agreement were. Presumably there are points of difference as you have repeatedly criticised the Congress policy and practice. If these points of difference are noted down and our attention drawn to them it would make their consideration easier. It is possible that some of them may be due to misapprehension and this misapprehension might be removed; it is equally possible that some are more fundamental and then we could try to find a way out or, at any rate, know exactly how and where we stand. When there is a conflict of opinion, a clarification of the opposing opinions is an essential preliminary to their consideration.

I might mention some relatively minor matters which have apparently led to misapprehension. In one of your speeches you referred to being told by some one that a cheque for rupees five lakhs was recently given to the Congress. I am not aware of this and presumably I ought to know. Indeed, to my knowledge, no one has given even a cheque for Rs. 5,000 to the Congress for a considerable time.

In the same, or possibly another, speech you referred to the non-co-operation days and stated that while the Aligarh University was forced to close down and many non-co-operated from it, not a single student non-co-operated from the Benares University. As a matter of fact a very large number of students did in fact non-co-operate from the Benares University. As a result of this a non-official university, the Kashi Vidyapitha, was established in Benares, as also the Gandhi Ashram. Both of these still exist. In the same way the Jamia Millia came into existence in Aligarh and this now flourishes in Delhi.

You have referred in your speeches to the Congress imposing Hindi-Hindustani and trying to crush Urdu. I presume you were misinformed for I am not aware of any attempt on the part of the Congress to injure Urdu. Some time back I wrote an essay on "The Question of Language" which represents, I believe, the Congress viewpoint. It was approved by Mr Gandhi and by many people unconnected with the Congress and interested in the advancement of Urdu, including Moulvi Abdul Huque. Secretary, Anjuman-e-Taraqqi-e-Urdu of Hyderabad. I do not know if you have come across this essay. In any event I am asking my office in Allahabad to send you a copy. If you disagree with the argument or conclusions of this essay, I shall be grateful to have your criticisms.

I might mention that the Congress Ministry in Madras is endeavouring to introduce the study of Hindustani in the State schools in the province. They are having primers and text-books prepared especially for the purpose by the Jamia Millia. These

primers, etc., are to be in two scripts—Devanagri and Urdu—but in identical language the students having the option of script.

I mention these instances to show how misapprehensions arise. But the real questions at issue are more important and it is in regard to these that clarification is necessary. I presume you are acquainted with the Congress resolutions and statements on minority and fundamental rights and regarding communal questions. If you so wish it, I can have these sent to you. Many of these were collected together in a comprehensive resolution passed by the Working Committee in Calcutta towards the end of October 1947. About the Communal Award the Congress position has been repeatedly made clear.

The Congress policy as laid down in these resolutions may be incomplete or wrong. If so we shall gladly consider suggestions to complete it or rectify it. Personally I do not see what more can be done by the Congress regarding religious or cultural matters. As for political (communal) questions, the Communal Award, unsatisfactory as it is, hold the field for the present and till such time as it may be altered by mutual agreement of the parties concerned.

In considering wider political questions, the Congress has adhered to certain principles and policies for a number of years, though minor variations have taken place from time to time. Our present policy in the legislatures and outisde was defined by a comprehensive resolution passed by the Working Committee at Wardha last year. I was very glad to find from Nawab Ismail Khan and Chowdhury Khaliquzzaman that the U.P. Muslim League, or the U.P. Muslim League Parliamentary Board, accepted this programme. This included our objective of independence, our demand for a constituent assembly, our general attitude to the Constitution Act, and the Federation, and our methods of work inside and outside the legislature. It referred also to our agrarian and labour programmes. Thus there appeared to be a very large measure of agreement between us not only in regard to fundamentals, but even regarding many details.

In view of this agreement it distressed and surprised me to find that there was so much conflict I have tried, therefore, to find out what this conflict is about. I do not see how I can make any proposal, concrete or vague, when I do not know what the points in issue are. It is true that in reading your speeches I have come across various statements to the effect that the Congress is trying to establish Hindu raj. I am unaware of how this is being done or who is doing it. If any Congress Ministries or the Congress organisation have made mistakes, these should be pointed out to us.

A report of your Calcutta speech appeared in the newspapers at the time and is no doubt available to you and for me to give you a purport of it seemed hardly necessary. In this you state that you are fighting the Congress, that you are fighting the Congress leadership which is misleading the Hindus. Further you have said that you want to bring the Congress High Command to its senses. May I suggest that those who are privileged to advise or lead the Congress have no desire to fight any body

expect British Imperialism? In any event, if we mislead or misbehave we have a right to enquire from our critics where and how we have done so.

Further in your Calcutta speech you said: "I have long long ago, months ago now, thrown out a challenge to Pandit Jawaharlal Nehru and I throw out a challenge now,—let him come and sit with us and let us formulate a constructive programme which will give immediate relief to the poor." It was to this 'challenge' that I referred in my last letter. I do not remember on which previous occasion you had issued a similar challenge to me.

It is always helpful to discuss matters and problems face to face and, as I have said previously, we are always glad to do so. A short while ago you met Maulana Abul Kalam Azad, one of our most respected leaders, than whom there is no one better fitted to explain the Congress view-point in regard to the minorities problem or any other matter. Whenever necessity arises every one of us will willingly welcome a talk. But even such a talk is likely to be vague and infructuous if some clarification of ideas does not take place previously. Correspondence helps in this process and sometimes is even preferable as it is more precise than talk. I trust therefore that you will help in clarifying the position by telling us where we differ and how you would like this difference to end. You have also criticised the Congress is vigorous language, as you were no doubt entitled to do. But are we not entitled to ask you to substantiate those criticisms in private at least, if not in public?

I have inquired from Mr. Gandhi about your letter to him dated the 5th November, 1937. He received it in Calcutta when he was lying ill there and he felt that it needed no answer. Your letter had been in answer to his and the matter seemed to end there for the time being. He was good enough to show me his letter and yours and it seemed to me that no particular reply was called for. I understand that he wrote you yesterday.

I hope to be in Allahabad by the 9th February.

Yours sincerely,

Jawaharlal Nehru.

* * *

New Delhi,
February, 17, 1938.

Dear Pandit Jawaharlal,

I am in receipt of your letter of the 4th February. You have now flung at me more complaints and grievances of trifling character. Evidently you rely on that section of the press which is bent on misrepresenting and vilifying me, but I am glad that you say I mention these instances to show how misapprehension arises: 'but the real question at issue

is more important and it is in regard to this that clarification is necessary.' Therefore I don't think any useful purpose will be served to carry on correspondence with regard to the various matters mentioned in your letter. You will please not introduce matters which you may have discussed with Nawab Ismail Khan or Chaudhry Khaliquzzaman or any body else. These again will lead to references and cross references and the matter will never end.

As regards my Clacutta speech, the word 'challenge' is obviously due to the imagination of the reporter for the very context shows clearly that it was an invitation. However, the discussion of all these matters in correspondence will lead us nowhere. I do not believe in the doctrine which you lay down 'but are we not entitled to ask you to substantiate all these criticisms in private at least, if not in public' : I for my part make no such distinction. I am prepared to substantiate anything that I have said publicly, provided it is correctly reported. The crux of your letter on the real vital point of the Hindu-Muslim unity is a repetition of what you said in your previous letter, namely, that you want me to note down 'the points of difference' and discuss them through and by means of correspondence—a method, which I made it clear in my last letter, is highly undesirable and most inappropriate. I welcome your suggestion when you say 'whenever necessity arises every one of us would willingly welcome a talk.' If you think that necessity has arisen and any one of you is willing, I shall be glad to see you and equally welcome a talk. The thing is that you prefer talking at each other whereas I prefer talking to each other. Surely you know and you ought to know what are the fundamental points in dispute.

I have received a letter from Mr Gandhi and I have replied to him. a copy of which I am enclosing herewith.

Yours sincerely,

M. A. Jinnah.

* * *

Bombay
February 25, 1938.

Dear Mr. Jinnah,

Your letter of the 17th February reached me at Haripura. I had no intention of flinging any complaints and grievances at you. In my attempt to find out what your complaints were I read your speeches as reported in the newspapers (usually by a news agency) and noted down some of the points on which you had laid stress. I am glad to know that you have been misreported but you have not pointed out where the misrepresnttation comes in nor, so far as I know, have you issued any statement to the press correcting the misrepresentation. May I suggest that it will be worth while to correct these errors so that the public might not be misled. A clear and authoritative statement from you will help us also in understanding what you stand for and what you object to.

I note that you do not wish me to introduce in our correspondence any matters which we may have discussed with Nawab Ismail Khan or Chowdhary Khaliquzzaman. I did not know that they represented any different view-point from yours. I thought it necessary to draw your attention to the repeated attempts I have been making to find out what the political and communal policy of the Muslim League is and wherein it differs from that of the Congress. You will remember saying last year that the Muslim League had an entirely different policy even on political matters from that of Congress. Since then the League has changed its objective and its economic outlook and has thus approached nearer to the Congress. I am anxious to find out what the real meaning of these changes is. Without this clarification it is difficult for us to understand the present position.

You say that you do not believe in the doctrine that I lay down, namely: "but are we not entitled to ask you to substantiate all these criticisms in private at least, if not in public." Further you say that for your part you make no such distinction and are prepared to substantiate anything that you have said publicly, provided it is correclty reported. If you will read my sentence again you will no doubt observe that I have nowhere laid down any such doctrine as you imagine. I would indeed welcome a public treatment by you of the criticisms made by you. But if you yourself were unwilling to write to the press on the subject, as you indicated in your letter, I put it to you that we are at least entitled to request you to substantiate the criticism in private.

If you have made no criticisms of the Congress, and the press reports are entirely wrong, then of course no question of substantiation arises. All that need be done is to contradict the press reports. But if criticisms have been made, as presumably they have been, then I would request you to justify them publicly or privately as you might choose. Personally I would prefer the former method.

I am afraid I must confess that I do not yet know what the fundamental points of dispute are. It is for this reason that I have been requesting you to clarify them. So far I have not received any help in this direction. Of course we shall willingly meet you whenever opportunity arises. Our President, Subhas Chandra Bose, or Maulana Abul Kalam Azad or I or any other member of the Working Committee can meet you at a suitable opportunity.

But when we meet what are we to discuss? Responsible people with organisations behind them can hardly discuss anything in the air. Some clarification of the issues, some clear statement of what is wanted and what is objected to, is always desirable, otherwise we may not come to grips with the subject. You will remember the argument about what transpired at Delhi in 1935 between you and Babu Rajendra Prasad. There has even been a difference of opinion about the facts. It would be unfortunate if we repeated this performanmance and then argued about it later.

It is thus highly desirable for us to define the issues first. This is also necessary as we have always to consult many colleagues in regard to any matter affecting Congress policy. There is surely nothing undesirable or inappropriate about this defining of issues

by correspondence. It is the usual method adopted between individuals and organisations. May I therefore beg of you to enlighten me?

Yours sincerely,

Jawaharlal Nehru.

* * *

New Delhi,
3rd March, 1938.

Dear Pandit Jawaharlal,

I am in receipt of your letter of the 25th February. I regret to find the same spirit running through of making insinuations and innuendoes and raising all sorts of matters of trifling character which are not germane to our present subject with which you started, namely, how to find the basis of approach to the most vital and prominent question of Hindu-Muslim unity. You wind up your letter by insisting upon the course that I should formulate the points in dispute and submit to you for your consideration and then carry on correspondence with you. This method, I have already stated in my considered opinion, is undesirable and inappropriate. The method you insist upon may be appropriate between two litigants and that is followed by solicitors on behalf of their clients, but national issues cannot be settled like that.

When you say 'that I am afraid I must confess that I do not know what fundamental points in dispute are' I am only amazed at your ignorance. This matter has been tackled since 1925 right upto 1935 by the most prominent leaders in the country and so far no solution has been found. I would beg to you to study it and do not take up a selfcomplacent attitude and if you are in earnest I don't think you will find much difficulty in realizing what the main points in dispute are, because they have been constantly mentioned both in the press and public platform even very recently.

Yours sincerely,

M. A. Jinnah.

* * *

Allahabad,
March 8, 1938

Dear Mr. Jinnah,

Thank you for your letter of March 3rd. I am afraid our letters to each other repeat themselves. I go on requesting you to tell us what exactly are the points in dispute which have to be discussed and you go on insisting that this should not be done by correspondence. At the same time you have pointed out that the main points in dispute have

ınstantly, and very recently, discussed in the press and public platform. I have care-
ıllowed press statements and your public speeches. In my effort to discover these of dispute I enumerated some of the criticisms which you were reported to have n public speeches. In your reply you stated that you were misreported, but you t say what the correct report should have been. Further you said that these were and trifling matters, but again you did not point out what the major matters were. ıll perceive my difficulty. I hope I am not making any insinuations or innuendoes, as ggest in your last letter. Certainly it is not my intention to do so, nor to raise trifling ; which are not germane to the present subject. But what are these matters which mane? It may be that I am dense or not sufficiently acquainted with the intricacies problem. If so I deserve to be enlightened. If you will refer me to any recent statc-
ıade in the press or platform which will help me in understanding, I shall be grateful.

It is not my desire, may I repeat, to carry on a controversy by correspondence, ly to find out what the main points of discussion and dispute are. It is surely usual ional issues to be formulated and clarified in this way to facilitate discussion. Both in al and internaional matters we are frequently adopting this course.

You are perfectly right in saying that this matter has been tackled since 1925 dly. Do you not think that this very history warns us not to approach it in a vague r without clear ideas as to what we object to and what we want? Apart from this, ıas happened during these past few years which has altered the position. For ins-
he Communal Award. Do you want this discussed with a view to some settlement ırrived at on another basis?

It is obvious that the Congress is exceedingly anxious to remove all causes of mis-
tanding and friction. Apart from wider national issues, it would like to do so be-
ıuch misunderstanding comes in the way of its work. It has frequently considered ıblem and passed such resolutions and put forward such proposals as it considered do not wish to discuss as to whether these were right or not. That may be a matter ument. But according to our lights we tried to do our best. If we did not succeesd extent we hoped to do that is our misfortune and we shall gladly consider sugges-
vhich might lead to better results.

What are the various aspects of this matter? May I enumerate them?

1. The Communal Award, which includes separate electorates and reservation of seats.
2. Religious guarantees.
3. Cultural protection and guarantees.

Presumably these are the three main heads. There may be some minor matters lo not refer to them as you wish to concentrate on the main issues.

As regards the Communal Award the position of the Congress has been clarified . If it is your desire to discuss this matter, I should like to know.

As regards religious and cultural guarantees, the Congress has given as full assurances and guarantees as is possible. If however any other guarantees are considered necessary, they should be mentioned. About one of the questions which you have referred to. in your speeches, the Language question, I have written to you previously and sent you my brochure. I trust that you agreed with its main conclusions.

Are we going to discuss these matters or some others which I have not mentioned above? Then again the background of all such discussions must necessarily be a certain political and economic one—our struggle for independence, our anti-imperialism, our methods of direct action whenever necessary, our anti-war policy, our attempt to remove the exploitation of the masses, agrarian and labour problems, and the like. I take it that with the re-orientation of the Muslim League's policy there will not be any great difference regarding this anti-implerialist background.

You will forgive me for repeating myself in these letters and for saying the same things over and over again. I do so because I am keenly desirous of your appreciating my viewpoint, which I believe is also the viewpoint of my colleagues in the Congress. I have no desire to take up your time and to spend my time in writing long letters. But my mind demands clarity before it can function effectively or think in terms of any action. Vagueness or an avoidance of real issues cannot lead to satisfactory results. It does seem strange to me that in spite of my repeated requests I am not told what issues have to be discussed.

I understand that Gandhiji has already written to you expressing his readiness to have a talk with you. I am not now the Congress President and thus have not the same representative capacity, but if I can be of any help in this matter my services are at the disposal of the Congress and I shall gladly meet you and discuss these matters with you.

Yours sincerely,

Jawaharlal Nehru

* * *

New Delhi,
17th March, 1938.

Dear Pandit Jawaharlal,

I have received your letter of the 8th of March, 1938. Your first letter of the 18th of January, conveyed to me that you desire to know the points in dispute for the purpose of promoting Hindu-Muslim unity. When in reply I said that the subject-matter cannot be

solved through correspondence and it was equally undesirable as discussing matters in the press, you in your reply of the 4th of February, formulated a catalogue of grievances with regard to my supposed criticism of the Congress and utterances which are hardly relevant to the question for our immediate consideration. You went on persisting on the same line and you are still of opinion that those matters, although not germane to the present subject, should be further discussed, which I do not propose to do as I have already explained to you in my previous letter.

The question with which we started, as I understood, is of safeguarding the rights and the interests of the Mussalmans with regard to their religion, culture, language, personal laws and political rights in the national life, the government and the administration of the country. Various suggestions have been made which will satisfy the Mussalmans and create a sense of security and confidence in the majority community. I am surprised when you say in your letter under reply, "But what are these matters which germane. It may be that I am dense or not sufficiently acquainted with the intricacies of the problem. If so, I deserve to be enlightened. If you will refer me to any recent statement made in the press or platform which will help me in understanding, I shall be grateful." Perhaps you have heard of the Fourteen Points.

Next, as you say, "Apart from this much has happened during these past few years which has altered the position." Yes, I agree with you, and various suggestions have appeared in the newspapers recently. For instance, if you will refer to the *Statesman*, dated the 12th of February, 1938, there appears an article under the heading "Through Muslim Eyes" (copy enclosed for your convenience). Next, an article in the *New Times*, dated the 1st of March, 1938, dealing with your pronouncement recently made, I believe, at Haripura sessions of the Congress, where you are reported to have said: "I have examined this so-called communal question through the telescope, and if there is nothing what can you see."

This article in the *New Times* appeared on the 1st of March, 1938, making numerous suggestions (copy enclosed for your convenience). Further you must have seen Mr. Aney's interview where he warned the Congress mentioning some of the points which the Muslim League would demand.

Now, this is enough to show to you that various suggestions that have been made, or are likely to be made, or are expected to be made, will have to be analysed and ultimately I consider it is the duty of every true nationalist, to whichever party or community he may belong to make it his business and examine the situation and bring about a pact between the Mussalmans and the Hindus and create a real united front; and it should be as much your anxiety and duty as it is mine, irrespective of the question of the party or the community to which we belong. But if you desire that I should collect all these suggestions and submit to you as a petitioner for you and your colleagues to consider, I am afraid I can't do it nor can I do it for the purpose of carrying on further correspondence with regard to those various points with you. But if you still insist upon that, as you seem to do so when you say in your letter, "My mind demands clarity before it can function effectively

or think in terms of any action. Vagueness or an avoidance of real issues could not lead to satisfactory results. It does seem strange to me that in spite of my repeated requests I am not told what issues have to be discussed." This is hardly a correct description or a fair representation; but in that case I would request you to ask the Congress officially to communicate with me to that effect, and I shall place the matter before the Council of the All-India Muslim League; as you yourself say that you are "not the Congress President and thus have not the same representative capacity but if I can be of any help on this matter my services are at the disposal of the Congress and I shall gladly meet you and discuss these matters with you," As to meeting you and discussing matters with you, I need hardly say that I shall be pleased to do so.

Yours sincerely,

M. A. Jinnah.

* * *

Extract from the *Statesman*, New Delhi Edition
12th February, 1938.

THROUGH MUSLIM EYES

By Ala-el-Mulk

Pandit Jawaharlal Nehru's Bombay statement of January 2 on the Hindu-Moslem question has produced hopeful reactions and the stage has been set for a talk between the leaders of what, for the sake of convenience, may be described as Hindu India and Moslem India. Whether the Jinnah-Jawaharlal talks will produce in 1938 better results than the Jinnah-Prasad talks did in 1935 is yet to be seen. Too much optimism would not, however, be justified. The Pandit, by way of annotating his Bombay statement while addressing the U. P. delegates for Haripura at Lucknow, at the end of January, emphatically asserted that in no case would Congress "give up its principles." That was not a hopeful statement because any acceptable formula or pact that may be evolved by the leaders of the Congress and the League would, one may guess, involve the acquiescence of the Congress in separate electorates (at least for a certain period,) coalition ministries, recognition of the League as the one authoritative and representative organization of Indian Moslems, modification of its attitude on the question of Hindi and its script, scrapping of Bande Mataram altogether, and possibly a redesigning of the trio-colour flag or at least agreeing to give the flag of the League an equal importance. It is possible that with a little statesmanship on both sides agreement can be reached on all these points without any infringement of the principles of either, but the greatest obstacle to a *satisfactory* solution would still remain, in the shape of the communalists of the Mahasabha, and the irreconcilables of Bengal, all of whom are not of the Mahasabha alone. The right of the Congress to speak in the name of Hindus has been openly challenged and even the Jinnah-Prasad formula which did not satisfy the Moslems--and nothing on the lines of which is now

likely to satisfy them—has been vehemently denounced by the Bengal Provincial Conference held at Vishnupur recently passed no extremely communal resolution, and that the latest utterances of the Congress President-elect on the communal situation generally and the Jinnah—Prasad formula in particular show some restraint. The only thing for Moslems to do in the circumstances is to wait and hope for the best, without relaxing their efforts to add daily to the strength of the League, for it will not do to forget that it is growing power and representative character of the Muslim League which has compelled Congress leaders to recognize the necessity for an understanding with the Moslem community.

* * *

Extract from the *New Times*, Lahore,
1st March, 1938.

THE COMMUNAL QUESTION

In its last session at Haripura, the Indian National Congress passed a resolution for assuring minorities of their religious and cultural rights. The resolution was moved by Pandit Jawaharlal Nehru and was carried. The speech which Pandit Jawaharlal Nehru made on this occasion was as bad as any speech could be If the resolution has to be judged in the light of that speech, then it comes to this that the resolution has been passed not in any spirit of seriousness, but merely as a meaningless assurance to satisfy the foolish minorities who are clamouring "for the satisfaction of the communal problem." Mr Jawaharlal Nehru proceeded on the basis that there was really no communal question. We should like to reproduce the trenchant manner in which he put forward the proposition. He said "I have examined the *so called communal question* through the telescope and, if there is nothing, what can you see." It appears to us that it is the height of dishonesty to move a resolution with these premises. If there is no minority question, why proceed to pass a resolution? Why not state that there is no minority question.. This is not the first time that Pandit Jawaharlal Nehru has expressed his complete inability to understand or see the communal question. When replying to a statement of Mr. Jinnah, he reiterated his conviction that in spite of his best endeavour to understand what Mr. Jinnah wanted, he could not get at what he wanted. He seems to think that with the Communal Award which the Congress has opposed, the seats in the Legislature have become assured and now nothing remains to be done. He repeats the offensive statement that the Communal Award is merely a problem created by the middle or upper classes for the sake of few seats in the Legislature or appointments in Government service or for Ministerial positions. We should like to tell Pandit Jawaharlal Nehru that he has completely misunderstood the position of the Muslim minority and it is a matter of intense pain that the President of an All India Organisation, which claims to represent the entire population of India, should be so completely ignorant of the demands of the Muslim minority. We shall set forth below some of the demands so that Pandit Jawaharlal Nehru may not have any occasion herefater to say that he does not know what more the Muslims want. The Muslim demands are:—

1. That the Congress shall henceforth withdraw all opposition to the Communal Award and should cease to prate about it as if it were a negation of nationalism. It may be a negation of nationalism but if the Congress has announced in its statement that it is not opposing the Communal Award, the Muslims want that the Congress should at least stop all agitation for the recession of the Communal Award.

2. The Communal Award merely settles the question of the representation of the Muslims and of other minorities in the Legislatures of the country. The further question of the representation of the minorities in the services of the country remains. Muslims demand that they are as much entitled to be represented in the services of their motherland as the Hindus and since the Muslims have come to realize by their bitter exeperience that it is impossible for any protection to be extended to Muslim rights in the matter of their representation in the services, it is necessary that the share of the Muslims in the services should be definitely fixed in the constitution and by statutory enactment so that it may not be open to any Hindu head of any department to ride rough shod over Muslim claims in the name of "Efficiency." Pandit Jawaharlal Nehru knows that in the name of efficiency and merit, the rights of Indians to man the services of their country was denied by the bureaucracy. Today when Congress is in power in 7 Provinces, the Muslims have a right to demand the Congress leaders that they shall unequivocally express themselves in this regard.

3. Muslims demand that the protection of their Personal Law and their culture shall be guaranteed by the statute. And as an acid test of the sincerity of Pandit Jawaharlal Nehru and the Congress in this regard, Muslims demand that the Congress should take in hand the agitation in connection with the Shahidganj Mosque and should use its moral pressure to ensure that the Shahidganj Mosque is restored to its orginal position and that the Sikhs desist from profane uses and thereby injuring the religious susceptibilities of the Muslims.

4. Muslims demand that their right to call Azan and perform religious ceremonies shall not be fettered any way. We should like to tell Pandit Jawaharlal Nehru that in a village, in the Kasur Tehsil, of the Lahore District, known as Raja Jang, the Muslim inhabitants of that place are not allowed by the Sikhs to call out their Azans loudly. With such neighbours it is necessary to have a statutory guarantee that the religious rights of the Muslims shall not be in any way interfered with and on the advent of Congress rule to demand of the Congress that it shall use its powerful organization for the prevention of such an event. In this connection we should like to tell Pandit Jawaharlal Nehru that the Muslims claim cow slaughter as one of their religious rights and demand that so long as the Sikhs are permitted to carry on Jhatka and to live on Jhatka, the Muslims have every right to insist on their undoubted right to slaughter cows. Pandit Jawaharlal Nehru is not a very great believer in religious injunctions. He claims to be living on the economic plane and we should like Pandit Jawaharlal Nehru to know that for a Muslim the question of cow slaughter is a measure of economic necessity and that therefore does it not open to any Hindu to statutorily prohibit the slaughter of cows.

5. Muslims demand that their majorities in the Provinces in which they are at present shall not be affected by any territorial redistributions or adjustments. The Muslims are at present in majority in the provinces of Bengal, Punjab, Sind, North West Frontier Province and Baluchistan. Let the Congress hold out the guarantee and express its readiness to the incorporation of this guarantee in the Statute that the present disribution of the Muslim population in the various provinces shall not be interfered with through the medium of any territorial distribution or re-adjustment.

6. The question of naional anthem is another matter. Pandit Jawaharlal Nehru cannot be unaware that Muslims all over have refused to accept the Bande Mataram or any expurgated addition of that anti-Muslim song as a binding national anthem. If Pandit Jawaharlal Nehru cannot succeed in inducing the Hindu majority to drop the use of this song, then let him not talks so tall, and let him realize that the great Hindu mass does not take him seriously except as a strong force to injure the cause of Muslim solidarity.

7. The question of language and script is another demand of the Muslims. The Muslims insist on Urdu being practically their national language; they want statutory guarantees that the use of Urdu tongue shall not in any wiser manner be curtailed or damaged.

8. The question of the representation of the Muslims in the local bodies is another unsolved question. Muslims demand that the principle underlying the Communal Award, namely, separate electorates and representation according to population strength should apply uniformly in all the various local and other elected bodies from top to bottom.

We can go on multiplying this list but for the present we should like to know the reply of the Congress and Pandit Jawaharlal Nehru to the demands that we have set forth above. We should like Pandit Jawaharlal Nehru fully to understand that the Muslims are more anxious than the Hindus to see complete independence in the real sense of that term established in India. They do not believe in any Muslim Raj for India and will fight a Hindu Raj tooth and nail. They stand for the complete freedom of the country and of all classes inhabiting this country, but they shall oppose the establishment of any majority raj of a kind that will make a clean sweep of the cultural, religious and political guarantees of the various minorities as set forth above. Pandit Jawaharlal Nehru is under the comforting impression that the question set forth above are trivial questions but he should reconsider his position in the light of the emphasis and importance which the minorities which are affected by the programme of the Congress place on these matters. After all it is the minorities which are to judge and not the majorities. It appears to us that with the attitude of mind which Pandit Jawaharlal Nehru betrayed in his speech and which the seconder of that resolution equally exhibited in his speech, namely, that the question of minorities and majorities was an artificial one and created to suit vested interests, it is obvious that nothing can come out of the talks that Pandit Jawaharlal Nehru recenly initiated between himself and Mr. Jinnah. If the Congress is in the belief that this reiteration of its innane pledge to the minorities will satisfy them and that they will be taken in by mere words, the Congress is badly mistaken.

* * *

Calcutta,
April 6, 1938.

Dear Mr. Jinnah,

Your letter of the 17th March reached me in the Kumaum Hills where I had gone for a brief holiday. From there I have come to Calcutta. I propose to return to Allahabad today and I shall probably be there for the greater part of April. If it is convenient for you to come there we could meet. Or if it suits you better to go to Lucknow I shall try to go there.

I am glad that you have indicated in your last letter a number of points which you have in mind. The enclosures you have sent mention these and I take it that they represent your viewpoint. I was somewhat surprised to see this list as I had no idea that you wanted to discuss many of these matters with us. Some of these are wholly covered by previous decisions of the Congress, some others are hardly capable of discussion.

As far as I can make out from your letter and the enclosures you have sent, you wish to discuss the following matters:

1. The Fourteen Points formulated by the Muslim League in 1929.
2. The Congress should withdraw all opposition to the Communal Award and should not describe it as a negation of nationalism.
3. The share of the Muslims in the State services should be definitely fixed in the Consitution by statutory enactment.
4. Muslim Personal Law and culture should be guaranteed by Statute.
5. The Congress should take in hand the agitation in connection with the Shahidganj Mosque and should use its moral pressure to enable the Muslims to gain possession of the mosque.
6. The Muslim's right to call Azan and perform religious ceremonies should not be fettered in any way.
7. Muslims should have freedom to perform cow-slaughter.
8. Muslim majorities in the Provinces, where such majorities exist at present, must not be affected by any territorial redistribution or adjustments.
9. The Bande Mataram song should be given up
10. Muslims want Urdu to be the national language of India and they desire to have statutory guarantees that the use of Urdu shall not be curtailed or damaged.
11. Muslim representation in the local bodies should be governed by the principles underlying the Communal Award, that is separate electorates and population strength.
12. The tri-colour flag should be changed or, alternatively, the flag of the Muslim League should be given equal importance.
13. Recognition of the Muslim League as the one authoritative and representative organization of Indian Muslims.
14. Coalition ministries.

It is further stated that the formula evolved by you and Babu Rajendra Prasad in 1935 does not satisfy the Muslims now and nothing on those lines will satisfy them.

It is added that the list given above is not a complete list and that it can be augmented by the addition of further 'demands.' Not knowing these possible and unlimited additions I can say nothing about them. But I should like to deal with the various matters specifically mentioned and to indicate what the Congress attitude has been in regard to them.

But before considering them, the political and economic background of the free India we are working for has to be kept in mind, for ultimately that is the controlling factor. Some of these matters do not arise in considering an independent India or take a particular shape or have little importance. We can discuss them in terms of Indian independence or in terms of the British dominance of India continuing. The Congress naturally thinks in terms of independence, though it adjusts itself occasionally to the pressure of transitional and temporary phases. It is thus not interested in amendments to the present constitution, but aims at its removal and its substitution by a constitution framed by the people through a Constituent Assembly.

Another matter has assumed an urgent and vital significance and this is the exceedingly critical international situation and the possibility of war. This must concern India greatly and affect her struggle for freedom. This must therefore be considered the governing factor of the situation and almot everything else becomes of secondary importance, for all our efforts and petty arguments will be of little avail if the very foundation is upset. The Congress has clearly and repeatedly laid down its policy in the event of such a crisis and stated that it will be no party to imperialist war. The Congress will very gladly and willingly co-operate with the Muslim League and all other organizations and individuals in the furtherance of this policy.

I have carefully looked through the various matters to which you have drawn attention in your letter and its enclosures and I find that there is nothing in them which refers to or touches the economic demands of the masses or affects the all-important questions of poverty and unemployment. For all of us in India these are the vital issues and unless some solution is found for them, we function in vain. The question of State services, howsoever important and worthy of consideration it might be, affects a very small number of people. The peasantry, industrial workers, artisans and petty shop-keepers form the vast majority of the population and they are not improved in any way by any of the demands lised above. Their interests should be paramount.

Many of the 'demands' involve changes of the constitution which we are not in a position to bring about. Even if some such changes are desirable in themselves, it is not our policy to press for minor constitutional changes. We want to do away completely with the present constitution and replace it by another for a free India.

In the same way the desire for statutory guarantees involves constitutional changes which we cannot give effect to. All we can do is to state that in a future constitution for

a free India we want certain guarantees to be incorporated. We have done this in regard to religious, cultural, linguistic and other rights of minorities in the Karachi resolution on Fundamental Rights. We would like these fundamental rights to be made a part of the constitution.

I now deal with the various matters listed above.

1. The Fourteen Points, I had thought, were some-what out of date. Many of their provisions have been given effect to by the Communal Award and in other ways, some others are entirely acceptable to the Congress; yet others require constitutional changes which, as I have mentioned above, are beyond our present competence. Apart from the matters covered by the Communal Award and those involving a change in the constitution, one or two matters remain which give rise to differences of opinion and which are still likely to lead to considerable argument.

2. The Congress has clearly stated its attitude towards the Communal Award, and it comes to this that it seeks alterations only on the basis of mutual consent of the parties concerned. I do not understand how any one can take objection to this attitude and policy. If we are asked to describe the Award as not being anti-national, that would be patently false. Even apart from what it gives to various groups, its whole basis and structure are anti-national and come in the way of the development of naional unity. As you know it gives an overwhelming and wholly underserving weightage to the European elements in certain parts of India. If we think in terms of an independent India, we cannot possibly fit in this Award with it. It is true that under stress of circumstances we have sometimes to accept as a temporary measure some thing that is on the face of it anti-rational. It is also true that in the matters governed by the Communal Award we can only find a satisfactory and abiding solution by the consent and good-will of the parties concerned. That is the Congress policy.

3. The fixing of the Muslims' share in the State services by statutory enactment necessarily involves the fixing of the shares of other groups and communities similarly. This would mean a rigid and compartmental State structure which will impede progress and development. At the same time it is generally admitted that State appointments should be fairly and adequately distributed and no community should have cause to complain. It is far better to do this by convention and agreement. The Congress is fully alive to this issue and desires to meet the wishes of various groups in the fullest measure so as to give to all minority communities, as stated in No. 11 of the Fourteen Points, "an adequate share in all the services of the State and in local self-governing bodies having due regard to the requirements of efficiency." The State today is becoming more and more technical and demands expert knowledge in its various departments. It is right that, if a community is backward in this technical and expert knowledge, special efforts should be made to give it this education to bring it up a to higher level.

I understand that at the Unity Conference held at Allahabad in 1933 or thereabouts, a mutually satisfactory solution of this question of State services was arrived at.

4. As regards protection of culture, the Congress has declared its willingness to embody this in the fundamental laws of the constitution. It has also delcared that it does not wish to interfere in any way with the personal law of any community.

5. I am considerably surprised at the suggestions that the Congress should take in hand the agitation in connection with the Shahidgunj mosque. That is a matter to be decided either legally or by mututal agreement. The Congress prefers in all such matters the way of mutual agreement and its services can always be utilised for this purpose where there is no opening for them and a desire to this effect on the part of the parties concerned. I am glad that the Premier of the Punjab has suggested that this is the only satisfactory way to a solution of the problem.

6. The right to perform religious ceremonies should certainly be guaranteed to all communities. The Congress resolution about this is quite clear. I know nothing about the particular incident relating to a Punjab village which has been referred to. No doubt many instances can be gathered together from various parts of India where petty interferences take place with Hindu, Muslim or Sikh ceremonices. These have to be tactfully dealt with wherever they arise. But the principle is quite clear and should be agreed to.

7. As regards cow-slaughter there has been a great deal or entirely false and unfounded progaganda against the Congress suggesting that the Congress was going to stop it forcibly by legislation. The Congress does not wish to undertake any legislative action in this matter to restrict the established rights of the Muslims.

8. The question of territorial distribution has not arisen in any way. If any when it arises it msut be dealt with on the basis of mutual agreement of the parties concerned.

9. Regarding the Bande Mataram song the Working Committee issued a long statement in October last to which I would invite your attention. First of all, it has to be remembered that no formal national anthem has been adopted by the Congress at any time. It is true, however, that the Bande Mataram song has been intimately associated with Indian nationalism for more than thirty years and numerous associations of sentiment and sacrifice have gathered round it. Popular songs are not made to order, nor can they be successfully imposed. They grow out of public sentiment. During all these thirty or more years the Bande Mataram song was never considered as having any religious significance and was treated as a national song in praise of India. Nor, to my knowledge was any objection taken to it except on political grounds by the Government. When however some objections were raised, the Working Committee carefully considered the matter and ultimately decided to recommend that certain stanzas, which contained certain allegorical references, might not be used on national platforms or occasions. The two stanzas that have been recommended by the Working Committee for use as a national song have not a word or a phrase which can offened anybody from any point of view and I am surprised that any one can object to them. They may appeal to some more than to others. Some may prefer another national song. But to compel large numbers of people to give up what they have long valued and

grown atached to is to cause needless hurt to them and injure the national movement itself. It would be improper for a national organisation to do this.

10. About Urdu and Hindi I have previously written to you and have also sent you my pamphlet on "The question of language." The Congress has declared in favour of guarantees for languages and culture. I want to encourage all the great provincial languages of India and at the same time to make Hindustani, as written both in *nagri* and Urdu scripts, the national language. Both scripts should be officially recognised and the choice should be left to the people concerned. In fact this policy is being pursued by the Congress Ministries.

11. The Congress has long been of opinion that joint electorates are preferable to separate electorates from the point of view of national unity and harmonious co-operation between the different communities. But joint electorates, in order to have real value, must not be imposed on unwilling groups. Hence the Congress is quite clear that their introduction should depend on their acceptance by the people concerned. This is the policy that is being pursued by the Congress Ministries in regard to Local bodies. Recently in a bill dealing with local bodies introduced in the Bombay Assembly, separate electorates were maintained but an option was given to the people concerned to adopt a joint electorate, if they so chose. This principle seems to be in exact accordance with No. 5 of the Fourteen Points, which lays down that "Representation of communal groups shall continue to be by means of separate electorate as at present, provided that it shall be open to any community, at any time, to abandon its separate electorate in favour of joint electorate." It surprises me that the Muslim League group in the Bombay Assembly should have opposed the Bill with its optional clause although this carried out the very policy of the Muslim League.

May I also point out that in the resolution passed by the Muslim League in 1929, at the time it adopted the Fourteen Points, it was stated that "the Mussalmans will not consent to join electorates unless Sind is actually constituted into a separate province and reforms in fact are introduced in the N. W. F. Province and Baluchistan on the same footing as in other provinces." Since then Sind has been separated and the N.W.F. Province has been placed on a level with other provinces. So far as Baluchistan is concerned the Congress is committed to a levelling up of this area in the same way.

12. The national tri-colour flag was adopted originally in 1929 by the Congress after full and careful consultation with eminent Muslim, Sikh and other leaders. Obviously a country and national movement must have a national flag representing the nation and all communities in it. No communal flag can represent the nation. If we did not possess a national flag now we would have to evolve one. The Present National Flag had its colours originally selected in order to represent the various communities, but we did not like to lay stress on this communal aspect of colours. Artistically I think the combination of orange, white and green resulted in a flag which is probably the most beautiful of all national flags. For these many years our flag has been used and it has spread to the remotest village and brought hope and courage and a sense of all India unity to our masses. It has been

associated with great sacrifices on the part of our people, including Hindus, Muslims and Sikhs, and many have suffered lathi blows and imprisonment and even death in defending it from insult or injury. Thus a powerful sentiment has grown up in its favour. On innumerable occasions Maulana Mohamed Ali, Maulana Shaukat Ali and many leaders of the Muslim League today have associated themselves with this flag and emphasised its virtues and significance as a symbol of Indian unity. It has spread outside the Congress ranks and been generally recognised as the flag of the nation. It is difficult to understand how any one can reasonably object to it now.

Communal flags cannot obviously take its place for that can only mean a host of flags of various communities being used together and thus emphasising our disunity and separateness. Communal flags might be used for religious functions but they have no place at any naional functions or over any public building meant for various communities.

May I add that during the past few months, on several occasions, the National Flag has been insulted by some members of volunteers of the Muslim League. This has pained us greatly but we have deliberately avoided anything in the nature of conflict in order not to add to communal bitterness. We have also issued strict orders, and they have been obeyed, that no interference should take place with the Muslim League Flag, even though it might be inappropriately displayed

13. I do not understand what is meant by our recognition of the Muslim League as the one and only organisation of Indian Muslims. Obviously the Muslim League is an important communal organisation and we deal with it as such. But we have to deal with all organisations and individuals that come within our ken We do not determine the measure or importance or distinction they possess. There are a large number, about a hundred thousand, of Muslims on the Congress rolls, many of whom have been our close companions, in prisons and outside, for many years and we value their comradeship highly. There are many organisations which contain Muslims and non-Muslims alike, such as Trade Unions, Peasant Unions, Kisan Sabhas, Debt Committees, Zamindar Associations, Chambers of Commerce, Employers' Association, etc., and we have contacts with them. There are special Muslim organisations such as the Jamiat-ul-Ulema, the Proja Party, the Ahrars and others, which claim attention. Inevitably the more important the organisation the more the attention paid to it, but this importance does not come from outside recognition but from inherent strength. And the other organisations, even though they might be younger and smaller, cannot be ingored.

14. I should like to know what is meant by coalition ministries. A ministry must have a definite political and economic programme and policy. And other kind of ministry would be a disjointed and ineffective body, with no clear mind or direction. Given a common political and economic programme and policy, co-operation is easy. You know probably that some such cooperation was sought for and obtained by the Congress in the Frontier Province. In Bombay also repeated attempts were made on behalf of the Congress to obtain

this co-operation on the basis of a common programme. The Congress has gone to the Assemblies with a definite programme and in furtherance of clear policy. It will always gladly co-operate with other groups, whether it is in a majority or a minority in an Assembly, in furtherance of that programme and policy. On that basis I conceive of even coalition ministries being formed. Without that basis the Congress has no interest in Ministry or in an Assembly.

I have dealt, I am afriad at exceeding length, with the various points raised in your letter and its enclosures. I am glad that I have had a glimpse into your mind through this correspondence as this enables me to understand a little better the problems that are before you and perhaps others. I agree entirely that it is the duty of every Indian to bring about harmonious joint effort of all of us for the achievement of India's freedom and the ending of the poverty of her people. For me, and I take if for most of us, the Congress has been a means to that end and not an end in istelf. It ha been a high privilege for us to work through the Congress because it has drawn to itself the love of millions of our countrymen, and through their sacrifice and united effort, taken us a long way to our goal. But much remains to be done and we have all to pull together to that end.

Personally the idea of pacts and the like does not appeal to me, though perhaps they might be necessary occasionally. What seems to me far more important is a more basic understnding of each other, bringing with it the desire and ability to co-operate together. That larger co-operation, if it is to include our millions must necessarily be in the interests of these millions. My mind therefore is continually occupied with the problems of these unhappy masses of this country and I view all other problems in this light. I should live to view the communal problem also in this perspective for otherwise it has no great significance for me.

You seem to imagine that I wanted you to put forward suggestions as a petitioner, and then you propose that the Congress should officially communicate with you. Surely you have misunderstood me and done yourself and me an injustice. There is no quetion of petitioning either by you or by me, but a desire to understand each other and the problem that we have been discussing. I do not understand the significance of your wanting an official intimation from the Congress. I did not ask you for an official reply on behalf of the Muslim League. Organisaions do not function in this way. It is not a question of prestige for the Congress or for any of us, for we are keener on reaching the goal we have set before us, than on small matters of prestige, The Congress is a great enough orgnisation to ignore such petty matters, and if some of us have gained a measure of influence and popularity, we have done so in the shadow of Congress.

You will remember that I took the initiative in writing to you and requesting you to enlighten me as to what your objections were to the Congress policy and what, according to you, were the points in dispute. I had read many of your speeches, as reported in the press, and I found to my regret that they were full of strong attacks on the Congress which, according to my way of thinking, were not justified. I wanted to remove any misunderstandings, where such existed, and to clear the air.

I have found, chiefly in the Urdu press, the most astounding falsehoods about the Congress. I refer to facts, not to opinions, and to facts within my knowledge. Two days ago, here in Calcutta, I saw a circular letter or notice issued by a secretary of a Muslim League. This contained a list of the so-called misdeeds of the U.P. Government. I read this with amazement for there was not an item of truth in most of the charges. I suppose they were garnered from the Urdu press. Through the press and the platform such charges have been repeated on numerous occasions and communal passions have thus been roused and bitterness created. This has grieved me and I have sought by writing to you and to Nawab Ismail Khan to find a way of checking this deplorable deterioration of our public life, as well as a surer basis for co-operation. That problem still faces us and I hope we shall solve it.

I have mentioned earlier in this letter the critical international situation and the terrible sense of impending catastrophe that hangs over the world. My mind is obsessed with this and I want India to realise it and be ready for all consequences, good or ill, that may flow from it. In this period of world crisis all of us, to whatever party or group we might belong and whatever our differences might be, have the primary duty of holding together to protect our people from perils that might encompass them. Our differences and arguments seem trivial when the future of the world and of India hangs in the balance. It is in the hope that all of us will succeed in building up this larger unity in our country that I have written to you and others repeatedly and at length.

There is one small matter I should like to mention. The report of any speech at Haripura, as given in your letter and the newspaper article, is not correct.

We have been corresponding for some time and many vague rumours float about as to what we have been saying to each other. Anxious inquiries come to me and I have no doubt that similar inquiries are addressed to you also. I think that we might take the public into our confidence now for this is a public matter on which many are interested. I suggest, therefore, that our correspondence might be released to the press. I presume you will have no objection.

Yours sincerely,

Jawaharlal Nehru

* * *

Bombay,
April 12, 1938

Dear Pandit Jawaharlal,

I am in receipt of your letter of the 6th April, 1938. I am extremely obliged to you for informating me that you propose to return to Allahabad and shall probably be there for the greater part of April and suggesting that, if it would be convenient for me

to come there, we could meet, or, if it suits me bbetter to go to Lucknow, you will try to go there. I am afraid that it is not possible for me owing to my other engagements, but I shall be in Bombay about the end of April and if it is convenient to you, I shall be very glad to meet you.

As to the rest of your letter, it has been to me a most painful reading. It seems to me that you cannot even accurately interpret my letter, as you very honestly say that "your mind is obsessed with the International situation and the terrible sense of impending catastrophe that hangs over the world', so you are thinking in terms entirely divorced from realities which face us in India. I can only express my great regret at your turning and twisting what I wrote to you and putting entirely a wrong complexion upon the position I have placed before you at your request. You have formulated certain points in your letter which you father upon me to begin with as my proposals.I sent you extracts from the press which had recently appeared simply because I believed you when you repeatedly asserted and appealed to me that you would be grateful if I would refer you to any recent statements made in the press or platform which would help you in understanding matters. Those are some of the matters which are undoubtedly agitating Muslim India, but the question how to meet them and to what extent and by what means and methods,is the business, as I have said before, of every true nationalist to solve. Whether constitutional changes are necessary, whether we should do it by agreement or conventions and so forth, are matters, I thought, were for discussion, but I am extremely sorry to find that you have in your letter already pronounced your judgment and given your decisions on a good many of them with a preamble which negatives any suggestion of discussion which may lead to a settlement, as you start by saying "I was so much surprised to see this list as I have no idea that you wanted to discuss many of these matters with us; some of these are wholly covered by previous decisions of the Congress, some others are hardly capable of discussion," and then you proceed to your conclusions having formulated the points according to your own notions. Your tone and language again display the same arrogance and militant spirit as if the Congress is the sovereign power and, as an indication, you extend your patronage by saying that "obviously the Muslim League is an important communal organisation and we deal with it as such, as we have to deal with all organisations and individuals that come within our ken.We do not determine the measure of importance or distinction they possess" and then you mention various other organisations. Here I may add that in my opinion, as I have publicly stated so often, that unless the Congress recognises the Muslim League on a footing of complete equality and is prepared as such to negotiate for a Hindu-Muslim settlement, we shall have to wait and depend upon our inherent strength which will "determine the measure of importance or distinction it possesses." Having regard to your mentality it is really difficult for me to make you understand the position any further. Of course, as I have said before, I do not propose to discuss the various matters, referred to by you, by means of and through correspondence, as, in my opinion, that is not the way to tackle this matter.

With regard to your reference to certain falsehoods that have appeared about the Congress in the Urdu press, which, you say, have astounded you, and with regard to the circular letter referred to about the misdeeds of the U.P. Government, I can express

no opinion without investigation, but I can give you number of falsehoods that have apepeared in the Congress press and in statements of Congressmen with regard to the All-India Muslim League, some of the leaders and those who are connected with it. Similarly I can give instances of reports appearing in the Congress press and speeches of Congressmen which are daily deliberately misrepresenting and vilifying the Muslim composition of the Bengal, Sind, Punjab, and Assam Governments with a view to break those Governments, but that is not the subject matter of our correspondence and besides no useful purpose will be served in doing so.

With regard to your request that our correspondence should be released to the press, I have no objection provided the correspondence between me and Mr. Gandhi is also published simultaneously, as we both have referred to him and his correspondence with me in ours. You will please therefore obtain the permission of Mr. Gandhi to that effect or, if you wish, I will write to him, informing him that you desire to release the correspondence between us to the press and I am willing to agree to it provided he agrees that the correspondence between him and myself is also released.

Yours sincerely,

M. A. Jinnah.

* * *

Allahabad,
April 16, 1938

Dear Mr. Jinnah,

Your letter of April 12th has just reached me.

I am exceedingly sorry that anything that I have written to you should have caused you pain. It seems to be true that we approach public problem from different standpoints and inevitably I try to place my viewpoint before you and seek to gain your appreciation of it. To say anything that might pain you would defeat my own purpose, even apart from its impropriety. At the same time I owe it to you and to myself to endeavour to place frankly before you how my mind works and what my views are on the subject matter under discussion. Our viewpoints might differ, but I do believe that the margin of difference can be lessened by a frank approach on either side. I have sought to make this approach in all sincerity and with every desire on my part not to say anything that might come in the way.

In my last letter I dealt with the various points mentioned in the extracts you had sent me as I presumed that, as you had drawn my attention to them, they might to large extent represent what you had in mind. As you know I have been trying to get at these points of difference and when I saw something concrete I wanted to give my reaction to it. I tried to state what the Congress opinion has been in regard to them. There is no finality in day to day politics, although certain principles are supposed to govern policies. It is for

the Congress, if it so chooses, to vary any policy. All I can do is to state what the past and present policy is.

I regret that you think that I write in an arrogant and militant spirit and as if I considered the Congress as the sovereign power. I am painfully conscious of the fact that the Congress is not a sovereign power and that it is circumscribed in a hundred ways and further that it may have to go through the wilderness many a time again before it achieves its objective. You have referred to my obsession with the international situation and the sense of impending catastrople that possesses me. If I feel that way, as I do, I can hardly grow complacent or imagine that the Congress is sovereign. But when I discuss Congress policies as a Congressman I can only repeat what these are and not bring in my own particular view on the subject, if these happen to be at variance with Congress resolutions.

You point out to me that the Congress press has contained numerous falsehoods in regard to the Muslim League and some of its leaders, as well as the provincial governments of Bengal, Punjab, Sind and Assam. I entirely agree with you that falsehoods, misrepresentations and insinuations are to be deprecated and countered wherever they might occur, in the Urdu, Hindi or English press, or whatever the political complexion of the newspaper. There is no such thing as the Congress press over which the Congress has control, but it is true that many newspapers generally support the Congress. But whether we can influence them or not, we certainly want to stop all such false and misleading statements and to express our disapproval of them In this matter I can only beg to you to point out specific instances so that we might take necessary action.

I note that you say about the publication of our correspondence. I have not got with me copies of your correspondence with Mahatma Gandhi. I am therefore wiring to him to seek his permission as suggested by you.

I am afraid it will hardly be possible for me to visit Bombay in April or May. Early in June I intend sailing for Europe. In case I go to Bombay earlier I shall inform you so that we might have the opportunity of meeting. I understand that you will be meeting Mahatma Gandhi in the near future.

Yours sincerely,

Jawaharlal Nehru.

* * *

Allahabad,
December 1, 1939

My dear Jinnah,

When we met last in Delhi, it was agreed that we should meet again to discuss various aspects of the communal problem. You told me that on your return to Bombay you

would write to me suggesting some date for such a meeting. I have been looking forward to your letter since then. I hope that whenever it is convenient for you to fix date you will kindly let me know.

Sir Stafford Cripps is coming to India soon and is likely to spend two or three weeks in this country. He is on his way to China. I do not yet exactly know when he will reach here, but probably he will come in about a week's time. During his brief stay in India he would like to meet you if that is possible. I do not know his programme at all, nor do I know what cities he intends visiting. But I take it that he will go to Bombay. Could you kindly let me know if you are likely to be in Bombay about the third week of this month or later? This information might help him to arrange his programme. He is coming by air and will land in Allahabad.

Yours sincerely,

Jawaharlal Nehru.

* * *

Bombay,
4th December 1939

My dear Jawahar,

I am in receipt of your letter of the 1st December, and thank you for it.As at present advised I hope to be in Bombay for the next two or three weeks, and if it is convenient to you I shall be very glad to see you and fix up any date that may suit you. Please, therefore, let me know what date and time will suit you.

As regards Sir Stafford Cripps, I received a letter from him, and I have already replied to him c/o your address as directed by him,and as I have already stated I shall be here in Bombay and as he is arriving at Allahabad on the 8th, as I understand from his letter, I shall be very glad to see him when he is in Bombay. On hearing from him I shall fix up also the date and time that may suit him.

Yours sincerely,

M A. Jinnah.

* * *

Allahabad,
December 9, 1939.

My Dear Jinnah,

Two days ago I sent you a letter informing you that I intended going to Bombay soon and hoped to meet you there. Yesterday morning I read in the newspapers your statement fixing December 22nd as a day of deliverance and thanks giving as a mark of relief that

the Congress Governments have at last ceased to function. I have read this statement very carefully more than once and have given twenty-four hours thought to the matter. It is not for me, in this letter, to enter into any controversy about facts or impressions or conclusions. You know my views about these, formed, I hope, in all earnestness and with all desire to find the truth. It may be that I am mistaken, but I have sought more light and that light has not come.

But what has oppressed me terribly since yesterday is the realisation that our sense of values and objectives in life and politics differs so very greatly. I had hoped, after our conversations, that this was not so great, but now the gulf appears to be wider than ever. Under these circumstances, I wonder what purpose will be served by our discussing with each other the problems that confront us. There must be some common ground for discussion, some common objective aimed at, for that discussion to yield fruit. I think, I owe it to you as well as to myself to put this difficulty before you.

You were good enough to show me in Delhi a letter you had received from Bijnor. I enquired into the matter and am informed that the version of facts given to you is not correct and is wholly misleading. If you would care to have an explanation of what happened, I could obtain it for you from Bijnor. For this purpose, I would like to have a copy of the letter you showed me in Delhi.

Yours sincerely,

Jawaharlal Nehru.

* * *

Bombay,
13th December, 1939.

Dear Jawaharlal,

I am in receipt of your letter of the 9th December. I did not know where to address my reply to you as your movements were reported in the press to be uncertain. The latest announcement is that you are arriving in Bombay on the 14th of December and I am therefore sending this letter to your Bombay address. I quite agree with you that "there must be some common ground for discussion, some common objective aimed at for that discussion to yield fruit"; that is the very reason why I made it clear in our conversations at Delhi in October last to Mr. Gandhi and yourself. First, that so long as the Congress is not prepared to treat the Muslim League as the authoritative and representative organisation of the Mussalmans of India, it was not possible to carry on talks regarding the Hindu-Muslim settlement as that was the basis laid down by the working committee of the All-India Muslim League, and second, that we cannot endorse the Congress demand for the declaration as laid down in the resolution of the Working Committee confirmed by the All-India Congress Committee of 10th October 1939, apart from the nebulous and impracticable character of it, till we reach an agreement with regard to the minority problem. The Muslim League was also not satisfied with the declaration made by the

Viceroy. If happily we could settle the Hindu-Muslim quettion, then we would be in a position to evolve an agreed formula for a demand of declaration by His Majesty's Government that would satisfy us; neither the first nor the second suggestion of mine was acceptable to Mr. Gandhi or to yourself at Delhi, but you were good enough to express your wish that you would like to meet me again and I said that I would be always glad to see you. In reply to your letter of the 1st December expressing your wish to see me in Bombay, I informed you that I shall be in Bombay till the 3rd week of December and I shall be glad to see you, and I can only say that if you desire to discuss the matter further I am at your disposal.

As regards your reference to the Bijnor incident I am sure that you will agree with me that it requires a thorough judicial examination and enquiry before any concluion can be arrived at, and it is hardly worth our while to deal with one instance, for in my judgment the whole working of the consituation and our charges against the Congress Government must be thoroughly examined by a Royal Commission.

Yours sincerely,

M. A. Jinnah.

* * *

Carmichael Road,

Bombay,

December 14, 1939.

My dear Jinnah,

Thank you for your letter of the 13th December which was delivered to me in the forenoon today on my arrival here. I sent you my last letter from Allahabad after reading and giving full thought to your statement about the celebration of "a day of deliverance and thanksgiving" by the Muslims. This statement had distressed me greatly as it made me realise that the gulf that separated us in our approach to public problems was very great. In view of this fundamental difference, I wondered what common ground there was for discussion and I put my difficulty before you. That difficulty remains.

In your letter you have emphasized two other preliminary conditions before any common ground for discussion can arise. The first is that the Congress must treat

the Muslim League as the authoritative and representative organisation of the Mussalmans of India. The Congress has always considered the League as a very important and influential organisation of the Muslims and it is because of this that we have been eager to settle any differences that may exist between us. But presumably what you suggest is something more and involves some kind of repudiation by us or dissociation from other Muslims who are not in the League, who have been and are our closest colleagues. There are, as you know, a large number of Muslims in the Congress, who have been and are our closest colleagues. There are Muslim organisations like the Jamiat-ul-Ulema, the All-India Shia Conference, the Majlis-e-Ahrar, the All-India Momin Conference, etc., apart from trade unions and peasant unions which have many Muslims as their members. As a general rule, many of these organisations and individuals have adopted the same political platform as we have done in the Congress. We cannot possibly dissociate ourselves from them or disown them in any way.

You have rightly pointed out on manv occasions that *the Congress does not represent every body in India. Of course not. It does not represent those who disagree* with it, whether they are Muslims or Hindus. In the ultimate analysis it represents its members and sympathisers. So also the Muslim League, as any other organisation, represents its own members and sympathisers. But there is *this vital difference that while the Congress constitutionally* has its membership open to all who subscribe to its objective and methods, the Muslim League is only open to Muslims. Thus the Congress constitutionally has a nationsl basis and it cannot give that up without putting an end to its existence. There are many Hindus, as you know, in the Hindu Mahasabha who oppose the idea of the Congress representing the Hindus as such. Then there are the Sikhs and others who claim that they should be heard when communal matters are considered.

I am afraid therefore that if your desire is that we should consider the League as the sole organisation representing the Muslims to the exclusion of all others, we are wholly unable to accede to it. It would be equally at variance with facts if we made a similar claim for the Congress, in spite of the vastness of the Congress organisation. But I would venture to say that such questions do not arise when two organisations deal with each other and consider problems of mutual interest.

Your second point is that the Muslim League cannot endorse the Congress demand for a declaration from the British Government. I regret to learn this for this means that, apart from communal questions, we differ entirely on purely political grounds. The Congress demand is essentially for a declaration of war aims and more especially for a declaration of Indian independence and the right of the Indian people to frame their own constitution without *external interference.* If the Muslim League does not agree to this, this means that our political objectives are wholly dissimilar. The Congress demand is not new.It is inherent in article one of the Congress and all our policy for many years *past has been based on it.* It is inconceivable to me *how the Cogress can give it up or even vary it. Personally I would be entirely opposed to any attempt at* variation But this is not a personal matter. There is a resolution of the All-India Congress Committee, endorsed by a thousand meetings *all over India and I am powerless to ignore it.*

It thus seems that politically we have no common ground and that our objectives are different. That in itself makes discussion difficult and fruitless. What led me to write my last letter to you also remains the prospect of a celebration of a day of deliverance by the Muslims as suggested by you. That raises very vital and far-reaching issues, in which I need not go now, but which must influence all of us. That approach to the communal problem cannot be reconciled with an attempt to solve it.

I feel, therefore, that it will serve little purpose for us to meet at this stage and under these conditions with this background. I should like to assure you however that we are always prepared to have free and frank discussions of the communal or other problems as between the Congress and the League.

I note what you say about the Bijnor incident. It has been our misfortune that charges are made in a one-sided way and they are never inquired into or disposed of. You will appreciate that it is very easy to make complaints and very unsafe to rely upon them without due inquiry.

Yours sincerely,

Jawaharlal Nehru.

* * *

Bombay,
December 15, 1939.

Dear Jawaharlal,

I am in receipt of your letter of the 14th December 1939 and I am sorry to say that you have not appreciated my position with regard to the second point. I did not say that Muslim League cannot endorse the Congress demand for a declaration from British Government. What I have said was that we cannot endorse the Congress demand for the declaration *as laid down in the resolution of the working committee and confirmed by the All-India Congrss Committee of the 10th October 1939 for the reasons I have already specified in my letter.*

If this resolution of the Congress cannot be modified in any way and as you say that personally you would be entirely opposed to any attempt at variation of it and as you make it clear that you are wholly unable to treat with the Muslim League as the authoritative and representative organisation of the Mussalmans of India, may I know in these circumstances what do you expect or wish me to do.

Yours sincerely,

M. A. Jinnah.

* * *

Bombay,
December 16, 1939.

My Dear Jinnah,

Thank you for your letter of December 15th.

I realise the difference you have pointed out. Of course the Muslim League cannot oppose the idea of any declaration. What the Congress had asked for was an enunciation of war aims and a recognition of India's independence and the right of her people to frame their constitution, a right that must necessarily be inherent in independence. All these are basic principles which flow from our objective of independence, and as the Muslim League has the same declared objective, there should be no difference of opinion about them. In the application of these principles many important matters will no doubt have to be considered. But so far as the basic demands are concerned, they are of the very essence of Indian nationalism. To give them up or to vary them materially is to knock down our case for independence.

In regard to the war also the Congress has repeatedly declared its policy during the last eleven years. The present declaration is a logical out-come of that policy. I have personally had some share in shaping this policy and I have attached importance to it. You will appreciate that it is exceedingly difficult, apart from the question of desirability, to vary such long-established and fundamental policies. These policies are political in their essence and, I would venture to say, are the only policies which flow from a demand for Indian freedom. Details may be considered and discussed. their application should be worked out in mutual co-operation and, in particular, the interests of various groups and minorities should be considered carefully and protected. But to challenge the very basis of that declaration is to demonstrate that there is a great difference in political outlook and policies. This, as such, has nothing to do with the Hindu-Muslim problem. It is because of this that I feel that there is little in common in our political objectives.

May I say again that no one on our behalf, so far as I know, challenges or minimises the authority, influence and importance of the Muslim League.It is for this reason that we have been eager to discuss matters with it and to arrive at a satisfactory solution of the problem that confront us. Unfortunately we never seem to reach even the proper discussion of these problems as various hurdles and obstructions, in the shape of conditions precedent, come in our way. These conditions precedent as I have ventured to point out to you, have *far-reaching significance*. I do not know why they should be allowed to obstruct all progress or prevent us from considering these problems. It should not be difficult to remove these hurdles and come to grips with the subject itself. But as these hurdles continue and others are added to them, I am compelled to think that the real difficulty is the difference in political outlook and objectives.

At the present moment, the decision to have an all India demonstration on December 22nd has added a psychological barrier which effectively prevents mutual approach

and discussion.I regret this exceedingly and have earnestly wished that you would see your way to remove this berrier which is leading and can only led to ill-will. I still hope that you may be able to do so.

I do wish to assure you that for my part I do not want to leave any stone unturned which can lead to mutual understanding and settlement. But you will not have me, as I do not want to have you, leave integrity of mind and purpose in pursuit of anything. Nothing worthwhile can be gained that way. I have deep political convictions and I have laboured in accordance with them these many years. I cannot leave them at any time, much less now when the world is in the throes of a terrific crisis.

Yours sincerely,

Jawaharlal Nehru.

* * *

PRESS STATEMENT

Press statement issued from Bombay on January 7, 1940, by Mr. M. A. Jinnah, President of the All-India Muslim League while releasing the correspondence between him and Pandit Jawaharlal Nehru:

"I regret to find that Pandit Jawaharlal Nehru, during his recent tour in the Punjab and elsewhere, has thought fit to attack me in a manner unworthy of any responsible leader. He accuses me of being bent upon the preservation of British domination over India which I can only characterise as not only unwarranted, but mean. The reasons for his refusing to continue his talks with me, as given by him, far from correct, are misleading and unfair.

I would not further comment upon his reckless and irresponsible pronouncements, but I shall rest content with releasing the correspondence between us on the subject. This will show the true reasons for his refusing to proceed further in the matter, and I leave it to the public to judge the impossible attitude that is being taken up by him and the Congress."

* * *

New Delhi
10th May, 1946.

My dear Jinnah,

In accordance with our decision yesterday at the conference, my colleagues have given a good deal of thought to the choice of a suitable umpire. We have felt that it would

probably be desirable to exclude Englishmen, Hindus, Muslims and Sikhs. The field is thus limited. Nevertheless we have drawn up a considerable list from which a choice can be made. I presume that you have also, in consultation with your executive, prepared a list of possible umpires. Would you like these two lists to be considered by us, that is, by you and me? If so, we can fix up a meeting for the purpose. After we have met, our recommendation can be considered by the eight of us, that is, the four representatives of the Congress and the four representatives of the Muslim League, and a final choice can be made, which we can place before the conference when it meets tomorrow.

Yours sincerely,

Jawaharlal Nehru

* * *

New Delhi,
May 10, 1946.

Dear Jawaharlal,

I received your letter of 10th May at 6 p.m.

At yesterday's meeting between you and me at the Viceregal Lodge, we discussed several points besides the fixing of an umpire. After a short discussion, we came to the conclusion that we will further examine your proposal made by you at the conference yesterday, with all its implications after your and my consulting our respective colleagues

I shall be glad to meet you to consider the various aspects of your proposal any time that may suit you tomorrow morning after 10 o'clock.

Your sincerely,

M. A. Jinnah

* * *

New Delhi,
11th May, 1946.

My dear Jinnah,

Your letter of May 10th reached me at ten last night.

During the talk we had at Viceregal Lodge you referred to various matters besides the choice of an umpire and I gave you my reactions in regard to them. But I was under the impression that the proposal to have an umpire had been agreed to and our

next business was to suggest names. Indeed it was when some such agreement was reached in the conference that we had our talk. My colleagues have proceeded on this basis and prepared a list of suitable names. The conference will expect us to tell them this afternoon the name of the umpire we fix upon, or at any rate to place before them suggestions in this behalf.

The chief implication in having an umpire is to agree to accept his final decision. We agree to this. We suggest that we might start with this and report accordingly to the conference.

As suggested by you, I shall come over to your place of residence at about 10-30 this morning.

Yours sincerely,

M. A. Jinnah.

* * *

New Delhi,
May 11, 1946.

Dear Jawaharlal

I am in receipt of your letter of the 11th May.

During the talk we had at the Viceregal Lodge, which lasted for about fifteen or twenty minutes, I pointed out various aspects and implications of your proposal and we had had a discussion for a little while, but no agreement was arrived at between you and me on any point except that at your suggestion that you consult your colleagues and I should do likewise we adjourned to meet again the next day to further discuss the matter.

I shall be glad to meet you at 10-30 this morning for further talk.

Yours sincerely,

M. A. Jinnah.

* * *

Wardha,
13th August, 1946.

Dear Mr. Jinnah,

As you know, the Viceroy has invited me in my capacity as President of the Congress, to make proposals for the immediate formation of the interim government. I have

accepted the invitation. I feel that my first step should be to approach you and seek your co-operation in the formation of a coalition provisional government. It is naturally our desire to have as representative a government as possible. Should you wish to discuss this matter further with me, before coming to a decision, I shall gladly see you in Bombay or wherever you may be. I am leaving Wardha on the 14th and reaching Bombay on the 15th August forenoon. Probably I shall leave Bombay for Delhi on the morning of August 17.

Yours Sincerely,

Jawaharlal Nehru

* * *

Bombay,
August 15, 1946.

Dear Pandit Jawaharlal Nehru,

I received your letter, dated the 13th yesterday, delivered to me by hand.

I know nothing as to what has transpired between the Viceroy and you; nor have I any idea of what agreement has been arrived at between you two, except what you say in your letter that the Viceroy has invited you, in your capacity as the President of the Congress, to make proposals for the immediate formation of the interim government and that you have accepted the invitation.

If this means that the Viceroy has commissioned you to form the Executive Council of the Governor-General and has already agreed to aceept and act upon your advice and proceed to constitute his Executive accordingly, it is not possible for me to accept such a position on that basis.

However, if you care to meet me on behalf of the Congress to settle the Hindu-Muslim question and resolve the serious deadlock, I shall be glad to see you today at 6 p.m.

The substance of your letter, unfortunately, has already appeared in the press even before I received it. May I, therefore, request you to release this letter of mine also to the press?

Yours sincerely,

M. A. Jinnah.

* * *

Bombay,
August 15, 1946.

Dear Mr. Jinnah,

Thank you for your letter of today's date which was delivered to me at about 1 p.m.

Nothing has transpired between me and the Viceroy except what has already been published. There is no arrangement other than what is contained in his brief offer and our acceptance. That offer, made by the Viceroy with the concurrence of the British Government, is for us to make proposals for the formaion immediately of an interim government. The Executive Council of the Governor-General has not been mentioned as such. It is understood, as stated in the published correspondence between the Congress President and the Viceroy, that the interim government will have the greatest possible freedom in the exercise of the day-to-day administration of this country.

Since this brief offer was made and we accepted it, I have had no opportunity to meet the Viceroy or discuss the matter with him more fully. I hope to do so within the next two or three days. It was our wish, however, that I might approach you first and invite your co-operation. We are naturally anxious to form a government, which will be as representative as possible in order to deal with the urgent problems facing this country.

In your letter you state that you are unable to accept the position as it appears to you. I regret this. Perhaps, on fuller consideration of the position you would be agreeable to reconsider your decision. If so, we would welcome it. For this purpose I shall gladly see you, if you so desire.

As regards the general Hindu—Muslim question, we are always prepared to discuss this and try to find a way out. Just at present we are immediately concerned with the formation of the provisional government and circumstances demand that early steps should be taken in regard to it. We hope that a coalition provisional government will itself help in the consideration and solution of our problems. While I am willing to discuss the larger question with you, I have no new suggestions to make. Perhaps you may be able to suggest a new approach.

I am prepared to come to your place at 6 p.m. this evening, or if it is more convenient to you, some time tomorrow. I am leaving Bombay on the 17th morning.

My letter to you was not sent to the press. I made a brief statement to the press, however, in view of repeated questions put to me by newspapermen and in order to prevent misconceptions, if you so desire, you can release all this correspondence to the Press.

Yours sincerely,

Jawaharlal Nehru.

* * *

Bombay,
August 15, 1946.

Dear Pandit Jawaharlal Nehru,

I am in receipt of your letter of August 15, delivered to me at about 3-30 p.m. and I thank you for it.

I have already made my position clear in my letter dated the 15th of August sent to you this morning. But as you have given certain explanations, with some of which I must not be taken to agree, and as you desire to meet, I shall be glad to see you today at 6 p.m.

I agree with you that in order to prevent misconception in the mind of the public, our correspondence should be published and accordingly I am releasing it to the press.

Yours sincerely,

M. A. Jinnah.

* * *

October 6, 1946.

Dear Mr. Jinnah,

I have consulted some of my colleagues about the matters discussed by us yesterday and over the possibility of rapprochement between the Muslim League and the Congress. We are all agreed that nothing could be happier and better for the country than that these two organisations should meet again as before as friends having no mental reservations and bent on resolving all their differences by mutual consultation and never desiring or allowing the intervention of the British Government through the Viceroy or others or of any other foreign power. We would, therefore, welcome the decision of the League to join the interim government for it to work as a united team on behalf of India as a whole.

The points put forward by you in our conversation yesterday were:

(1) the formula suggested to you by Gandhiji;
(2) the League not being responsible for the members at present representing the Scheduled Castes and the minorities;
(3) what should be done in case any vacancy should arise among the members representing the minorities other than the Scheduled Castes;
(4) the procedure to be adopted over what may be called major communal issues, and
(5) alternating Vice—Presidentship.

Regarding No. 1, we feel that the formula is not happily worded. We do not question the purpose uderlying it. We are willing, as a result of the elections, to accept the Muslim League as the authoritative representative organisation of an over-whelming majority of the Muslims of India and that as such and in accordance with democratic principles they have today the unquestionable right to represent the Muslims of India, provided that for identical reasons the League recognises the Congress as the authoritative organisation representing all non-Muslims and such Muslims as have thrown in their lot with the Congress. The Congress cannot agree to any restriction or limitations

to be put upon it in choosing such representatives as they think proper from amongst the members of the Congress. We would suggest, therefore, that no formula is necessary and each organisation may stand on its merits.

Regarding No. 2, I am to say that the question of the League being responsible does not arise and. as you do not raise any objections to the present constitution of the Government in this respect, there is no question to be solved.

Regarding No. 3, I am to say that if any such vacancy arises, the whole Cabinet will consider what should be done, to replace the vacancy and advise the Viceroy accordingly. There can be no question of right in the matter of consultation with the League in regard to the representation of these minorities.

Regarding No. 4, your suggestion about the Federal Court is not feasible. Matters coming before the Cabinet cannot be made subject-matter of references to court. We should thrash out all such matters amongst ourselves and bring up agreed proposals before the Cabinet. In the event of failure to reach an agreed decision, we should seek the method of arbitration of our own choice. We hope, however, that we will act with such mutual trust, forbearance and friendliness that there will be no occasion to go to such arbitration.

Regarding No. 5, it is out of the question to have any rotation in the Vice-Presidentship. We have no objection if you desire to have an additional Vice- Chairman for the Co-ordination Committee of the Cabinet, who can also preside at such committee meetings from time to time.

I am hoping that if your Committee finally decide upon the League joining the National Cabinet, they will also decide simultaneously to join the Constituent Assembly, or recommend to your Council to this effect.

I need hardly mention that when an agreement has been reached by us it can only be varied by mutual agreement and not otherwise.

Yours sincerely,
Jawaharlal Nehru

* * *

October 7, 1946

Dear Pandit Jawaharlal Nehru,

I am in receipt of your letter of 6th October, 1946 and I thank you for it. I appreciate and reciprocate your sentiments expressed in paragraph 1 of your letter.

With regard to the second paragraph of your letter, point No. 1, the formula, it was accepted by Mr. Gandhi and me and the meeting between us was arranged on that

basis in order to negotiate and settle a few other points remaining for the purpose of reconstituting the interim government. The formula runs as follows:

'The Congress does not challenge and accept that the Muslim League now is the authoritative representative of an overwhelming majority of the Muslims of India. As such and accordance with democratic principles they alone have today an unquestionable right to represent the Muslims of India. But the Congress cannot agree that any restriction or limitation should be put upon the Congress to choose such representatives as they think proper from amongst the members of the Congress as their representatives.'

And now, in your letter under reply, not only you have made changes in it but you consider no formula is necessary! I regret I cannot agree to any change in the language or otherwise as it was the agreed basis of our discussion on other points; nor can I agree with you that no formula is necessary. It was signed by Mr. Gandhi and accepted by me.

As the whole basis of our talk on other matters was the formula agreed to by Mr. Gandhi, I don't think we can make any further progress unless it is accepted by you as a basis upon which we can proceed to discuss other points we have already discussed orally in the course of our conversation and now I am enclosing herewith a copy of the various points put by me before you in writing.

Even the four points, excluding point No. 1, regarding the formula which I have already dealt with above, you don't agree with any one of them. I am still willing, on the basis of the formula being accepted by you, to further discuss the various points with a view to settle them in the spirit of the sentiments expressed by you in paragraph 1. I am anxious that we should come to our own settlement without undue delay.

Yours sincerely,

* * *

M. A. Jinnah

ENCLOSURE (9 POINTS)

1. The total number of the members of the Executive Council to be 14.

2. Six nominees of the Congress will include one Scheduled Castes representative, but it must not be taken that the Muslim League has agreed to, or approves of, the selection of the Scheduled Castes representative. The ultimate responsibility in that behalf being with the Governor-General and the Viceroy.

3. That the Congress should not include in the remaining five members of their quota a Muslim of their choice.

4. Safeguard.—That there shoul be a convention that on major communal issues, if the majority of Hindu or Muslim members of the Executive Council are opposed, then no decision should be taken.

5. Alternative or rotational Vice-President should be appointed in fairness to both the major communities as it was adopted in the U.N.O. Conference.

6. The Muslim League was not consulted in the selection of the three minority representatives, i.e. Sikh, Indian Christian and Parsi, and it should not be taken that the Muslim League approves of the selection that has been made. But in future, in the event of there being a vacancy owing to death, resignation or otherwise, representatives of these minorities should be chosen in consultation with the two major parties-the Muslim League and the Congress.

7. Portfolios.—The most important portfolios should be equally distributed between the two major parties—the Muslim League and the Congress.

8. That the above arrangement should not be changed or modified unless both the major parties—the Muslim League and the Congress—agree.

9. The question of the settlement of the longterm plan should stand over until a better and more conducive atmosphere is created and an agreement has been reached on the points stated above and after the interim government has been reformed and finally set up.

This is what Mr. Gandhi said at a prayer meeting, after signing the formula stated in the above letter:

(Mr. Gandhi went on to say how he felt impelled to tell them of the error committed by him three days ago. He was thoroughly ashamed of it. For him, at this time of life, it was unpardonable. No harm had been done to anyone because of it. It was not possible for him to remember ever having done anything to hurt anyone.

His error consisted in being overhasty. He read a little thing hurriedly, though there was no occasion for hurry, and fancied it was quite right whereas it was not quite that. No public servant had the right to act in this way. He seemed, for the moment, to have lost confidence in himself and the belief that he would live for 125 years.

Mr. Gandhi said they who listened to him were his world for the time. He was telling them of his mistake in order that they may learn a lesson from it and never be hasty or careless in their actions. While his mind had been relieved of a burden through confession, Mr. Gandhi said it would take a long time for him to regain the lost confidence as far as living 125 years was concerned.)

* * *

October 8, 1946.

Dear Mr. Jinnah,

I received your letter of the 7th October as I was going to Baroda House to meet you there last eveing. I hurriedly glanced through it and was perturbed by it as it seemed to me to be at variance with the spirit of our talk the previous day. Subsequently we discussed various points and unfortunately could not convince each other.

On my return I read through your letter more carefully and consulted some of my colleagues. They were also disturbed not only by the letter but also by the list of points attached to it. This list had not been seen or considered by us previously. It had little relevance after our talk.

We have again given earnest consideration to the whole matter and we feel that we cannot state our position more clearly than I did in my letter to you of October 6, except for some variations which I shall indicate below. I shall, therefore, refer you to that letter of mine which represents our general and specific view point.

As I have told you, my colleagues and I did not accept the formula agreed to by Gandhiji and you.

The meeting between you and me was not arranged, so far as I was aware, on the agreed basis of that formula. We knew of it and were prepared to agree to the substance of that formula as stated to you in my letter of October 6. That formula contained a further paragraph which you have not quoted in your letter:

'It is understood that all the Ministers of the interim government will work as a team for the good of the whole of India and will never invoke the intervention of the Governor-General in any case.'

While we still think that the formula is not happily worded, we are prepared, for the sake of the settlement we so earnestly desire, to accept the whole of it, including the paragraph left out in your letter.

In that case you will agree, I hope, that we should make our further position quite clear. It is clearly understood of course that the Congress has the right to appoint a Muslim out of its quota. Further, as I have stated in my previous letter, the Congress position in regard to the Nationalist Muslims and the smaller minorities should not be challenged by you.

In regard to points numbered 2, 3 and 4 in my letter of Octoer 6, I have stated our position and have nothig further to add. We have gone as far as we could to meet you and we are unable to go further. I trust that you will appreciate the position.

Regarding No. 5 (the question of the Vice-President), you made a suggestion yesterday that the Vice-President and the Leader of the House (the Central Assembly) should not be the same person. In present circumstances this means that the Leader of the House should be a Muslim League member of the Cabinet. We shall agree to this.

I am writing this letter to you after full and careful consideration of all the issues involved and after consulting such of my colleagues as are here. It is in no spirit of carrying on an argument that I have written but rather to idicate to you our earnest desire to come to an agreement. We have discussed these matters sufficiently and the time has come for us to decide finally.

Yours sincerely,

Jawaharlal Nehru,

* * *

October 12, 1946.

Dear Pandit Jawaharlal,

I received your letter dated 8th October, 1946, yesterday in reply to my letter of October 7, 1946.

I regret that you and your colleagues do not accept the formula agreed to by Mr. Gandhi and me.

Mr. Gandhi and I had also agreed that on that basis you and I should meet in order to negotiate and settle a few other points that remained for the purpose of reconstituting the interim government. Accordingly arragements were made for our meeting on the 5th October.

I am surprised to gather from your letter, when you say that the meeting was not arranged, so far as you were aware, on the agreed basis of that formula. The only formula agreed upon between Mr. Gandhi and me was that which was mentioned in my letter of October 7, 1946. I had not mentioned in my letter, what is referred to by you as paragraph 2 as that was one of the points among others to be further examined and discussed by you and me. This arrangement was actually put on record.

At our first meeting on the 5th of October, we discussed all the points and you informed me that you will let me know the time that will suit you to meet me the next day, but, instead of that, I received your letter of 6th October, 1946. In this letter you yourself referred to the formula as one mentioned in my letter of 7th October, and expressed your view that the formula was not happily worded and suggested a modification by inserting a proviso as follows:

> 'Provided that for identical reasons the League recognises the Congress as the authoritative organisation representing all non-Muslims and such Muslims as have thrown in their lot with the Congress.'

or else, if that was not agreed to you suggested no formula was necessary. There is no

reference in your letter to what you describe as paragraph 2 as part of the agreed formula and you yourself dealt with that point quite separately in the opening paragraph of your letter which runs as follows:

> 'We are all agreed that nothing would be happier and better for the country than that these two organisatons should meet again as before as friends having no mental reservations by mutual consultation and never desiring or allowing the intervention of the British Government through the Viceroy or others or of any other foreign power.'

That, in substance, was the idea of the paragraph 2, mentioned by you, which among other matters was to be examined and discussed. I also referred to this matter in my reply stating that I appreciated and reciprocated the sentiments expressed in paragraph 1 of your letter of 6th October, 1946.

I fail to understand why you and your colleagues should have been disturbed not only by my letter of the 7th October, but also by the list of points attached to it. There was nothing new in that list of points which we had not discussed the first day, as it is clear from your letter of October 6, wherein you yourself have dealt with everyone of the points metnioned in the list that I sent to you. Let me take one by one the points in the list sent to you in writing.

(1) Total number of 14:
That was not in dispute.
(2) The Scheduled Castes' representative:
That the League must not be taken to have agreed or approved of the selection, which is referred to in paragraph 2 of your letter.
(3) Nomination of Muslims in Congress quota:
The matter was disussed.
(4) Safeguard:
That was discussed as is clear from point 4 in your letter.
(5) Alternative or rotational Vice-President:
We discussed and is referred as point No. 5 in your letter.
(6) Vacancies occurring in the seats allotted to minority representatives:
This matter was discussed and is referred to by you in your letter point No. 3.
(7) Portfolios:
The matter was discussed.
(8) No change in the arrangements agreed to without the consent of both the major parties:
This was discussed and is referred to in the last paragraph of your letter.
(9) The long-term question:
This was discussed and is mentioned in your letter last but one paragraph.

All these points were discussed as is clear from what I have pointed out above and the list was sent to you merely as a matter of convenience and preciseness.

You state in your letter under reply that your position is the same with regard to the various matters that were discussed between us as is mentioned in your letter of the 6th of October, except for some variations which you have indicated in your letter.

Following are the variations and my reaction to them:

(1) That you would accept the formula provided paragraph 2 is included in the formula and is made a part of it.

This constitutes a fundamental departure from the original formula upon the basis of which I had agreed to have discussions with you. I cannot agree to this variation.

(2) Provided that the Muslim League does not challenge that the Congress represents the minorities and the Nationalist Muslims as indicated in terms of your previous letter of the 6th October and referred to in your letter under reply.

This again is a serious departure from the agreed formula. Besides this is a matter for the minorities concerned.

I note what you say with regard to points 2, 3 and 4 of your letter of October 6, i.e. Scheduled Castes' representative and other minorities; the position about the vacancies occurring in future in the seats allotted to the minorities and the procedure to be adopted with regard to major communal issues. Even, with regard to these points there is no agreement between us.

With regard to point No. 5, Vice-Presidentship, I note what you say.

Since you have stated your position after full and careful consideration of all the issues involved and after consultation with your colleagues,I presume that it follows that this is your final stand. I deeply regret that we have failed to come to an honourable agreement of our own satisfactory to both the parties.

Yours sincerely,

M. A. Jinnah,

* * *

October 13, 1946.

Dear Mr. Jinnah

I thank you for your letter of the 12th October. In this letter there are a number of mis-statements. What you have said does not fit in with my recollection of our conversations or what has taken place during the past few days. I need not, however, go into

this matter now as I have been informed by the Viceroy that the Muslim League have agreed to nominate five persons on their behalf as members of the interim government.

Yours sincerely,

Jawaharlal Nehru

* * *

October 14, 1946.

Dear Jawaharlal,

I am in receipt of your letter of October 13, 1946, and I thank you for it.

There is considerable speculation indulged in by the press and varying accounts are given of our negotiations and the termination of our discussions. I, therefore, propose to release all the correspondence passed between you and me, beginning with your letter of the 6th October and ending with you letter of the 13th.

Yours sincerely,

M. A. Jinnah

* * *

NEHRU, PANDIT MOTILAL

2nd November, 1928.

Dear Motilal Nehru,

I find that I cannot accept the honour of serving on your committee as a co-opted member, having regard to the resolution of the All-India Muslim League passed at the Calcutta Sessions in December 1927. and further having regard to the resolution of the council of the All-India Muslim League passed at Delhi in February, 1928, appointing a committee to confer with the representatives of all other parties which expressly instructed the Committee to press the proposals formulated by the resolution of the All-India Muslim League for the acceptance of all other parties and report the result to the council before proceeding with the framing of the constitution. As the President of the League and the Chairman of the Committee, it would not do for me to anticipate their decisions with regard to the Nehru report amended by the Lucknow Conference.

In my opinion, the proposals formulated by you relating to the Hindu-Muslim settlement may be treated as counter-proposals to those known as the Delhi Muslim proposals which were substantially and practically endorsed by the Congress at Madras and the League at Calcutta in December, 1927. I may also inform you that I understand that the council of the All-India Muslim League is going to meet at Lucknow on November 11 and 12, where the whole question will be considered by them.

Will you, however, permit me to express my warm appreciation of your efforts and of all those prominent men who met at Lucknow to come into line with the Delhi Muslim proposals, although there still remain some points of material differnce, in particular with regard to the reservation of seats for the Muslims in the Punjab and Bengal and the representatives of the Muslims in the Central Legislature. Yet, I am hopeful that given goodwill, a solution is within reach and I trust your Committee will reconsider the position in the light of what has happened since the announcement of the Nehru report as passed by the Lucknow Conference and help me in that direction

In conclusion, I would further request you to consider the advisability of postponing the proposed convention till after the sessions of the Congress and the Muslim League which will take place in December next.

Yours sincerely,

M. A. Jinnah.

* * *

NAZIMUDDIN, KHAWAJA

8, Theatre Road,
Calcutta,
31st March, 1945.

My dear Mr. Jinnah

I hope by the grace of God you are keeping better and having complete rest. I have not disturbed you during the crisis as there was no issue involved. The papers must have given you some idea of what has happend here. The corrupt element amongst M.L.As. were all bought over in a couple of nights and locked up in a house and taken to the Assembly to register their votes. They were paid very large sums of money provided mainly by the Marwaris and Hindu Mahasabha. Our action against the hoarders and profiteers of cloth brought them out in the open and they thought that if by spending money they could have their nominees in the Cabinet they will have an easy time. An investment of a few lakhs was nothing to born speculators where the propsect of return was ten-fold. Inspite of this we had a very small majority but the Speaker's ruling,which is unprecedented and against all principles of Constitutional law,has forced Section 93, and it looks as if for the present the Governor intends to administer the Province under section 93.

I donot like to put down anything in this letter about the likelihood of possible combination with the Hindu groups, but if any development takes place I will keep you informed.

I may mention that we have not resigned, we are *functus officio* and we maintain that we should be put back in the position we were when the technical difficulties are over or I should be commissioned to form another ministry.

We are all praying to God for your speedy and complete recovery. With best wishes.

Yours sincerely,

Nazimuddin.

P.S. I am sending copies of this letter to Nawab Md. Ismail Khan and Nawabzada Liaquat Ali Khan.

P.S. I am glad to learn from Miss Jinnah's letter that you are better. Please give her my Salaam.

* * *

New Delhi.
8th April, 1945.

Dear Sir Nazimuddin,

I am in receipt of your letter of the 31st of March. I am glad to say that I am much better now, but I have had more than one breakdown during the course of the last year and this one was a very serious one. There is nothing wrong with me and it is only due to the fact that I am overworked by the enormous pressure of work. I have been strictly ordered by the doctors and I myself feel that they are right that I should take complete rest for the next couples of months at least and take no more risks. Accordingly I am going to follow their advice and for the moment I am out of the active role as one of the soldiers of the All-India Muslim League and the Muslim Nation.

I have noted all that you have said regarding the recent development that Bengal has seen. Of course the Central Parliamentary Board and the Committee of Action and Nawabzada Liaquat Ali Khn are there and if necessary and if the matter is such that it requires my advice you can always get in touch with me. I am leaving Delhi on the 11th for Bombay and from there I hope to go to a small hill place called Matheran and hope to stay there till about the middle of June.

Hope you are quite well. Wishing you the best of luck.

Yours sincerely,

M. A. Jinnah.

* * *

8, Theatre Road,
Calcutta,
14th April, 1945.

My dear Mr. Jinnah

I am very glad to learn that, by the grace of God, you are much better now. It is absolutely essential that you must have complete rest until you are fully recovered. Your life is too precious for us and we always pray to God to preserve you.

In my last letter I told you that I will let you know any development that is likely to take place. The stage has now reached when I will have to approach the Central Parliamentary Board and the Committee of Action for their advice, but as one aspect of the question may have some repercussion on the All India policy of the Muslim League, I feel that you ought to be informed so that if you think it necessary you may advise us. It is only on latter consideration that I am troubling you as you suggested that I should get in touch with you if the matter required your advice.

The present position in Bengal is as follows:—

His Excellency the Governor is, I think, anxious to keep Section 93 until the next general election. I have a very good case for asking H.E. to either restore me where I was before Section 93 was enforced or to commission me to form another ministry. I an enclosing a cutting from the Statesman in support of my previous contention. His Excellency has himself, to a certain extent, recognised this position by not asking us to resign before the promulgation of Section 93. I have at present a majority of 8, which means that throughout the passing of the Budget cent per cent attendance will be necessary and this is almost impossible. On the present alignment of parties whichever side is asked to form a ministry they will have to rely for their majority on the unreliable and corrupt element consisting of 20 M L.A.s. One of the ways in which I can form a stable ministry is by getting one of the Hindu group in the Assembly to join with us. If we try to get all the three Hindu groups, in my opinion, it will be impracticable, as it will be very difficult to reconcile the differences of the three groups amogst themselves and then with the Muslim League Party and the Scheduled Castes: but, coalition with one Hindu Group is possbile and, from the stability point of view, ideal. I leave out Dr. Shyama Prasad's Mahasabha Group as their members are only 13 and they are really neither disciplined nor bound together by any allegiance to the Party—they consist of Rajas and Maharajas and vested capitalist interest and most of them are candidates for ministership and, if disappointed, likely to go over to the Opposition. The Bose Group will find it difficult to come by themselves as they are afraid of propaganda agaınt them both by the Official Congress and Hindu Mahasabha This leaves the Official Congress Group who can come by themselves and who are also, it appears, inclined to accept office if they get permission from their High Command. I have so far not approached the Leader of the Official Congress Parliamentary Party, but some negotiations are being carried on through intermediaries. I realize that

before I commit myself I will have to obtain the consent of the Central Parliamentary Board and perhaps the Committee of Action. I am forwarding copies of this letter to Nawabzada Liaquat Ali Khan, Nawab Ismail Khan and Choudhry Khaliquzzaman, and as soon as I find that the Congress is willing to come in or is prepared to discuss its terms. Then I will refer to the Central Parliamentary Board for advice. The position is that as far as stable Government is concerned, the only solution is coalition with the Official Congress, but if this is not possible and my hands are forced, I will have to try and get back the corrupt elements. This has to be done with the utmost reluctance and is most repugnant to me. I feel that the real issue is not the Ministry for the time being but preparation and success at the next general election. From the Muslim League point of view I feel that, at all cost, we must secure, by the grace of God, 99% of Muslim seats in the legislature, and all our efforts from now onward should be directed towards that. If at the time of general election there is Section 93 in the province, we have fair chance, Insha-Allah, of winning 99% of the seats: if we are in office at the time of general election, it will almost be, Insha-Allah, a certainly; if, God forbid, Mr. Fazul Huq and his party are in office then there is every danger of our losing a number of seats at the time of general election. Therefore our future action as regards Ministry will have to be decided taking into consideration as the what is likely to happen at the general election.

I think this is a fair summary of the present position. I see no light. I am between two alternatives; try to run the Ministry with the help of the corrupt element or get a Hindu Group to coalesce. The former is undesireable and the latter is not easily possible.

I hope to be excused for this long letter. We are praying for your cmplete recovery. With best wishes,

Yours sincerely,

Nazimuddin.

* * *

"Readymoney Lodge"
Rugby
Matheran.
15th April, 1945.

Dear Sir Nazimuddin,

I am in receipt of your letter of 14th April and I thank you for it. I am glad to inform you that I am very much better and hope to be quite all right very soon. All I need is complete rest as far as possible for a little while.

I have noted all the information of the situation in Bengal which you have given, and having read this summary of the situation presented by you. I would not, under any circumstance, have anything to do with the corrupt element, and as regards coalition with

the Hindu group, yes, but on honourable terms. I would rather be in opposition with honour than run a precarious Ministry. If you are determined and pursue a strong course, I feel confident, that no Ministry can be formed without the Muslim League in Bengal, which would be stable, or can continue for long, and I would certainly not be afraid, if I were in your place, of 93. Let it be so. Anyhow I shall be always interested to hear from you from time to time, and I have already replied to your letter of the 31st of March on the 8th April, 1945, and I hope you have received that letter.

Hoping you are well. With very kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

NICHOLS, BEVERLY

(Mr. Beverly Nichols, in his article—" Pakistan has come on the Map—and on the Map it will remain" writes: "A few hours before Mr. Jinnah's death on Saturday I had received a letter dated September 3. But the signature was so shaky as to be almost illegible. It was very different from the firm legal script with which, in 1944, he annotated the manuscript into which, at my request, had fully elaborated for the first time the moral and material foundations of Pakistan."—Dawn 21st September 1948).

3rd September, 1948.

Dear Mr. Nichols,

You will be glad to know that there is nothing seriously the matter with me.

Yours sincerely,

M. A. Jinnah.

* * *

NIZAM OF DECCAN

Private and Confidential.

Hyderabad Deccan,

17th September, 1941.

My dear Mr. Mohammad Ali Jinnah,

Just a line to say that, thank God, Bahadur Yar Jung's case was satisfactorily settled by me, I mean the written apology which the President of the "Ittehadul Muslimeen"

was to submit to me (prepared by you when you were here) was accepted by me and my Government, while the result of that was that I forgave Bahadur Yar Jang and warned him to be careful in future not to make any more silly mistakes again, as you know he is not a real politician like the President of the "Muslim League" who takes everything into consideration before be takes any step, no matter in what affair or business and thus he is gaining reputation all over India.

However I appreciate your valuable help in this matter which brought everything to a satisfactory close and also to say how pleased I was to see you and to discuss various matters with you recently in Hyderabad which were the burning topics of the day.

Hope you are well.

Yours sincerely,

(Nizam) M.O.A.K

* * *

10, Aurangzeb Road,
New Delhi.
28th February, 1942.

Your Exalted Highness,

I am in receipt of your letter of the 17th of February and I thank your for it.

Of course I do not know what is the exact proposal. Unless I know the full details of what the British Government are contemplating or what you expect from them, it is difficult for me to usefully and effectively move in the matter.

I am very grateful to you for expressing your good opinion about me and for your kind personal references to me. Let me assure you that if I am consulted or if I can do anything to help Your Exalted Highness, I shall certainly do my best.

Hoping you are well with best wishes and kindest regards.

Yours sincerely,

M. A. Jinnah.

* * *

28th May, 1942.

Your Exalted Highness,

Many thanks for your kind thought in sending me a box of mangoes from your garden.

Of course I need not say how much I appreciate your kind regards for me.

Yours sincerely,

M A. Jinnah.

* * *

Telegram dated June 1, 1942 from H.E.H. The Nizam to Mr. M.A. Jinnah, Bombay.

Received your letter of 28th May since it is a long time we have not met so I should like to find out whether it is possible for you to come here and be my honoured guest for three or four days in either next August or September, as case may be I shall be glad if this is so.—Nizam

* * *

Bombay
2nd June 1942.

Your Exalted Highness,

Many thanks for your telegram inviting me to go to Hyderabad for a few days in either next August or September.

Of course I would like to meet you as I have not had the honour of seeing you now for a long time and I will try my very best to avail myself of the pleasure of your very kind invitation if I can get away from my self-imposed task and duty.

The Muslim League organization is growing very fast and it requires all the time and energy and attention that is physically and mentally possible.

However I shall certainly consider it an honour to stay for a few days in your capital as your guest

Thanking you.

Yours sincerely,

M. A. Jinnah.

* * *

Telegram dated March 30, 1943 from H.E.H. The Nizam to Mr. M. A Jinnah, New Delhi

FOR OBVIOUS REASONS I HAVE ASKED BAHADUR YAR JUNG NOT TO MAKE SPEECHES IN AND OUT OF MY DOMINIONS FOR ONE YEAR ON THE OTHER HAND WHILE HE ACCEPTING MY ADVICE REPRESENTS TO ME THAT EVERY YEAR HE UNDER YOUR WISHES MAKES ONE SPEECH IN THE PENDAL OF MUSLIM LEAGUE AND ALSO SINCE HE IS THE PRESIDENT OF THE STATES MUSLIM LEAGUE SO HE CONSIDERS HIS DUTY TO MAKE ONE SPEECH MORE UNDER THESE CIRCUMSTANCES I SHOULD LIKE TO KNOW YOUR PERSONAL VIEWS AS FRIEND WHETHER I AM TO GIVE HIM OR NOT TO GIVE HIM THE REQUIRED PERMISSION I TRUST YOU WILL LET ME KNOW YOUR VIEWS WHAT IS TO BE DONE IN THE MATTER BEFORE I PASS MY FINAL DECISION—NIZAM.

* * *

Telegpam dated March 30, 1943 from Mr. M.A. Jinnah to H.E.H. The Nizam

MANY THANKS YOUR TELEGRAM POSTING MY VIEWS REGISTERED LETTER IMMEDIATELY AAA HOPING YOU ARE IN BEST OF HEALTH WITH VERY KIND REGARDS—JINNAH.

* * *

10, Aurangzeb Road,
New Delhi.
31st March 1943.

Your Exalted Highness,

I am in receipt of your telegram dated the 30th March. I have already replied by wire as follows and I thank you for it:—

> MANY THANKS YOUR TELEGRAM POSTING MY VIEWS REGISTERED LETTER IMMEDIATELY AAA HOPING YOU ARE IN BEST OF HEALTH WITH VERY KIND REGARDS—JINNAH

I do not know the reasons and circumstances which led your Exalted Highness to prohibit Nawab Bahadur Yar Jung from making speeches inside your dominion or outside for one year. I note that while Nawab Bahadur Yar Jung has accepted your advice,

but desires permission to be allowed to address forthcoming Muslim League Annual Sessions at Delhi if he is permitted to do so by the President for you know that he is not a member of the All-India Muslim League. Secondly he considers his duty as he is the President of the States Muslim League to be present at the forthcoming meeting of that body and guide its deliberations. I see no objection if your Exalted Highness give him permission to do so. I have placed my view before you and consider it a privilege that you have desired the expression of my opinion "as friend". You know that my services are always at your disposal for the good and welfare of the Ruler, and of your people.

Yours sincerely.

M. A. Jinnah.

* * *

Telegram dated November 17, 1945 from H.E.H. The Nizam to Mr. M.A. Jinnah, Bombay

Your wire. Glad, you are able to pay short visit to Hyderabad in December next Please inform me exact date of your arrival here one week in advance. Suggest sometime in Third or Fourth week if possible after Moharrum important part is over—NIZAM.

* * *

8th December, 1945.

Your Exalted Highness,

I have received your telegram, which seems to have been following me on my tour. Many thanks for it. I will see whether I can possibly manage to come to Hyderabad some time in the third or fourth week of this month.

Hoping you are well and with very kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

Telegram dated December 10, 1945 from H.E.H. The Nizam to Mr. M.A. Jinnah, Bombay

Received your letter of eighth December, please inform exact date of your arrival here and also duration of stay at least one week in advance in case you are able to come. —Nizam.

* * *

Bombay.
10th December, 1945.

Your Exalted Highness,

Many thanks for your telegram dated December 10th. I have tried my very best to have the honour of accepting your kind invitation, but having regard to the electioneering campaign all over India, I am afraid it will not be possible for me now to get to Hyderabad about the end of December, as I have to g to the Punjab and thereafter to Bengal and some other places in Northern India. I am extremely sorry that I am deprived of the pleasure of meeting you in response to your very kind invitation which has been standing now for so many months, but you know that at present it is very difficult for me to give up my immediate work, which is of vital importance to Muslim India. However, if there is anything urgent and you want me, I will make it a point to go to Hyderabad. I shall be free after these elections, about the middle of March, and then I shall be very glad to accept the honour of your kind invitation, and will try to go to Hyderabad.

Hoping you are well and with very kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

31st March 1946,

Your Exalted Highness,

You don't know how deeply disappointed I am in not being able to go to Hyderabad in response to your very kind invitation and I had to put off my visit to Hyderabad as your guest since July last, but you know, that I have been facing unexpected developments which is the real cuase of my inability to accept the honour you have done me by extending your invitation.

I am really anxious to have pleasure of meeting you as soon as possible, but you know that British Cabinet Mission is here now and I am very glad you understand how difficult it is for me to get away. I am really relieved when you say in your wire that I may put off my visit to Hyderabad to July or August as there is no particular hurry for me to go there. In the end I assure you that I will be glad to go to Hyderabad as soon as it is possible for me to do so and will give you due intimation of the time of my arrival there.

Hoping you well and with very best regards.

Yours sincerely,

M. A. Jinnah.

* * *

MANKI SHARIF, THE PIR OF

In November 1945, Quaid-i-Azam wrote the following letter to Pir Sahib of Manki Sharif:—

> "It is needless to emphasise that the Constituent Assembly which would be predominantly Muslim in its composition, would be able to enact laws for Muslims, not inconsistent with the Shariat laws and Muslims will no longer be obliged to abide by the Un-Islamic laws."

* * *

30th October, 1946.

My dear Pir Sahib,

I was very pleased to read in the newspapers that you have now been wholeheartedly working for the Muslim League. We want our best and most prominent men to come forward and work selflessly, as, I am sure, you have already realized that there is a very great struggle in front of us to achieve our goal of Pakistan.

It is now up to every Muslim, to whatever class he may belong, to work and organize our people and stand united under the banner of the All-India Muslim League.

Hopeing you are well and with very kind regards.

Yours sincerely,

M. A. Jinnah.

* * *

QAYYUM KHAN, ABDUL

Lucknow,
August 16,1945

Respected Quaid-e-Azam,

I am here on a professional visit. I expect to be here till 25-8-1945, when I shall leave for Peshawar, and hope to be there on 27-8-1945. I beg to communicate to you what I consider to be the most momentous decision of my life. This is the result of anxious heart-searching and hard thinking for days on end.

I have decided to join the Muslim League. I believe that the stand taken by you is absolutely correct and that any Muslim who opposes you is betraying the cause of Islam in India.

I am now awaiting your order and will do as I am told.

Yours sincerely,

Abdul Qayyum.

* * *

Telegram from Mr. M. A. Jinnah, dated Bombay, August 20, 1945.

Your letter of August 16. Many thanks. I am glad to note your decision to join the League. I appreciate your views frankly expressed in your letter. No room or place for any honest Muslim in the Congress or support to it, at any rate, after the Simla Conference. I hope others will follow your example and join our national organisation, the All-India Muslim League, especially at this critical juncture and serve selflessly the naional cause of Muslim India and that Islam stands for.—Jinnah.

* * *

27th August, 1945.

Dear Mr Abdul, Qayyum,

In continuation of my telegram daed August 20th, in reply to your letter of the 16th, I want to inform you that I am leaving tomorrow for Karachi, on my way to Quetta, where I hope to have some rest I was really exhausted after the Simla Conference and on my arrival here, I was far from well. Of course, I would like to meet you as soon as possible. I am glad to know from the Press reports that you are going to plung into the struggle that we are carrying on and that you will concentrate on the Frontier Province and make our people understand that they are being deceived by our opponents and they should rally round the banner of the All-India Muslim League.

I hope to return to Bombay in October and shall be in Delhi by the end of October, according to my present programme. Please keep me in touch with you.

Wishing you all success.

Yours sincerely,

M. A. Jinnah.

Peshawar,
August 29, 1945.

Respected Quaid-e-Azam.

Thanks for your telegram of encouragement and appreciation. On my way back I addressed a big gathering in Lahore and held a press conference. All along the route to Peshawar I explained the League stand to those who had come to meet me. I addressed a meeting at Noshera and a big gathering in Peshawar.

I am not sure whether you are in Bombay. Soon after the Id I propose to go round the villages to address the Pathans in Pushto in the heart of A. G. K's. Red Shirts.

It is stated that the League Committees, Provincial, District and in the villages, be at once reconstituted. Moreover we lack funds which is an absolute necessity. Purses presented to me in Lahore and Gujrat were returned and we declared to use the same for the local (i.e. Punjab) League election fund.

I am prepared to serve the great cause in accordance with your directions. The prospects for the League in N.W.F.. are daily becoming brighter.

May Allah give you long life to guide us in this hour of trial. Ameen.

Yours sincerely,

Abdul Qayum.

* * *

Mamdot Villa,
Davis Road,
Lahore.
14th January, 1946.

Dear Sirs,

In consequence of the appeal that was made to me to help the election expenses of the North-West Frontier Muslim League, I requested you both to come to see me at Lahore and you were good enough to do so today. After full discussion with you, I recognised the emergency of giving you financial help from the Central League Funds and accordingly, I have handed over to you a cheque for Rs. 50,000/- (Rupees fifty thousand) made out in the joint name of Qazi Mohammad Isa Khan and Mian Ziauddin, to be credited to their joint account with the Imperial Bank of India, Peshawar and can be operated upon by them for the legitimate expenses that may be incurred for the Muslim League election purposes in your Province. Please let me have the official receipt for the amount

signed by both as Mr. Isa is the Organizer, while Min Ziauddin, as I understand, is the Convener of the *Ad-hoc* Committee of Action appointed by the Committee of Action of the All-India Muslim League and the Central Parliamentary Board.

Yours sincerely,

M. A. Jinnah.

(Ed. note : This letter was addressed to both Khan Abdul Qayum Khan, and Sardar Abdur Rab Nishtar.

* * *

RAGHIB AHSAN

Copy to Quaid-e-Azam :

Calcutta.
13th August, 1944

My dear Sir Nazimuddin,

1. The question of the outline of East Pakistan has been engaging my mind from the beginning. It was with this very idea that I several time visited Ranchi, met Mr. Jaipal Singh 'Munda' M.A. (Oxon), the President of the Adibasi Mahasava and the champion of Adibasistan and leader of National War Front in Chota Nagpore. After this evening discussion of the problem of Pakistan in the Working Committee it has become difficult for me to sleep peacefully. It is clear that some members are taking a very narrow and parochial view which will be fatal.

I am enclosing a note on the subject which I have sent to Mr. Jinnah. Kindly go through them and oblige me.

Reduce Muslim majority but have Burdwan & Singbhum.

2. It is a matter of greatest joy for me that materially we agree on this subject. I would be ready to reduce Muslim majority to the barest minimum say 52 P.C. and grant caste Hindus the most generous terms and liberal concessions but we must insist on having Burdwan Division and at least Singbhum (containing Jamshedpore and Iron Mines) and Mayorbhanj State which is politically a Bengal State and in the Census and Government reports is included in the orbit of Bengal plus Balasore and parts of East Purenea bordering on Dinajpore. Mayorbhanj supplies Iron are to Tatanagary.

Confederacy of Pakistan and Adibasistan.

3. The Chota Nagpore and Santal Parganas, Surguja and other adjoining territories are really speaking the Homeland of Adibasis the aboriginal Tribals who are

demanding separation from Hindu Bihar. Chota Ngpore or Adibasistan (which cannot stand alone at present) and Bengsman (East Pakistan) should form a Confederacy they should have their separate legislatures and Governments but should jointly manage (1) Bengal Nagpore Railways; communications; (2) Customs; (3) Defence; (4) Foreign Policy; (5) Currency; (6) Post and Telegraph; (7) Common Port of Calcutta and such matters. The two will form a joint development board and agree to work for industrialization on lines of democratic *socialism* for the uplift of the poor massess of Adibasis, Muslims, Scheduled Castes and Hindus. *Only state Socialism can checkmate dangers of the Capitalism of Birla Tata plan.*

The Bengal league has adopted the abolition of landlordism as the first item of its programme. Let it now adopt the policy of Socialization of Heavy Industries. Public utility service and Defence industries as its next step. Ths will win over the Adibasis whose leaders have joined the Radical Democratic Party of M. N. Roy.

The Adibasis. the Muslims and the Scheduled Castes and even general mass of the Caste Hindus will equally welcome *Socialism* and combine to make it a success. *This will on the one hand break the backbone of aggressive communalism and on the other free Muslims to spread Islam and Islamic culture by way of Peaceful penetration. It will lift and remove fear complex.*

Like Peace of Hudaibya

In fact Treaty for such a Confederacy of Adibasistan and Pakistan will be a blessing like the peace of Hudaibya by which Mecca recognized the independence and integrity of Medina although under very disadvantageous and bad terms for the Muslims of Medina, so much so that Hazrat Omer was not ready to surrender to it. But the Prophet accepted it for it granted the Muslims recognition as an independent power and gave opportunity to make peaceful penetration by Education and Tabligh into Mecca and Arabia with the result that Muslims were able to Islamize whole of Arabia only in two or three years after this peace.

As Muslims let us be optimist and courageous and liberal. Let us give up inferiority complex of fear. Let us free our minds from defeatism.

41 P.C. On Education Board Versus 51 P.C. In Every Deptt. of Government.

If Muslim culture could not be destroyed by the complete Anglo-Hindu domination in education, Government, legislature and every thing in the last 150 years when the Muslims of Bengal had not even 1 P.C. representation on the University and the Government, the poor caste Hindus after their dream of All India Hindu Raj at the Centre has been completely smashed can never break and destroy Muslim culture when the Muslims will have at least 50 or 52 P.C. solid and genuine representation on legislature, University, education and in every department of Government. The position will be otherwise. Because

economically the Muslims, Scheduled Castes and Tribals will pursue a proletrian or Socialist policy and combine for their economic and political interests are common.

Then we have agreed to accept only 41 P.C. Muslim representation on the Bengal Secondary Education Board according to Secondary Education Bill of 1944. If we hope to protect and develop our culture by 41 P.C. we can more than protect and develop ourselves by 52 P.C. or 50 P.C.

Progress of Adibasis in Education

5. Sir Nazimuddin's argument that Adibasis are backward is based on wrong information. In fact Adibasis of Chota Negpore are more advanced in education and fighting capacity than many parts of Bengal. There are many M. A. and M. Scs. Their ladies give masterly orations in fluent and beautiful English on the independence and separation of Chota Nagpore.

Adibasis and Muslims Traditionally Friends.

6. Then by race and tradition the Adibasis are most friendly with Muslims. In fact most of the Nagpuria Musalmans are by race tribal and speak their language. The Adibasis flagsfly side by side with League flags. They raise slogans of PAKISTAN ZINDABAD with their cry of Adibasistan Zindabad. Even at times of *riots* they have invariably sided with Muslims and fought against the Hindus. I personally know that Jaipal Singh their leader was the first to come in the field for the defence of the Mosque at Doranda (Ranchi) from the Mahabir Dal Procession. Jaipal Singh led the Muslim Deputation before the Commissioner of Chota Nagpore. Jaipal Singh fought against Birla's tactics to harm Muslim weavers of Chota Nagpore.

From the very beginning "Nagpuria" Muslims and Adibasis have been jointly working for the separation of Chota Nagpore from Bihar. The first Memorandum of the Adibasistan was signed equally by Adibasis and "Nagporia" Muslims. In all elections to District Boards, Adibasis and Muslims have worked and voted jointly as friends and allies.

Meet Mr. Jaipal Singh

I suggest, therefore, that you should meet Mr. Jaipal Singh and have free and frank talk. Adibasistan will alone solve the problem of East Pakistan. *A Confederacy of Adibasistan and East Pakistan will be practical, defensible, solvent and slef-sufficient.* In fact it will make it invincible and the richest and most powerful in India.

What Amery & British Think

It will be also in accord with the latest trends of Mr. Amery's policy and British mind as revealed in the recent Parliamentary debates, particularly Mr. Elliot's suggestion

of having more than two Units and Mr. Amery's support to the suggestion. Mr. Elliot (Conservative) supported Prof. Coupland's Four River Basin Plan (1) Indus (2) Ganges vallay (3) Barahm Putra and Ganges Delta (Bengal and Assam) and (4) Daccan or Dravedanad and also the Five States plan of Sir Feroze Khan Noon viz: (1) Pakistan; (2) Hindustan; (3) Dravedanad or Dravedistan; (4) Maharashtar; and (5) Bengsman (Bengal and Asam).

This is what Mr. Walter Elliot said in Parliament:

Attracted by four great Units' plan.

"Pakistan solution suffered from over simplicity and a dual solution was a solution to perpetuate antagonism ..This is to produce an impossible situation and some means to escape must be found from it whether a dualist solution or more than a dual solution, *the setting up it may be of four or five units*. Mr. Elliot said he was more attracted by a solution such as the *River Basin scheme* (of Coupland) which suggested *four great Units* and there had been other suggestions including the *Five-States Scheme* (of Sir Feroze Khan Noon). "But", added Mr. Elliot, "on the principle of two or more than two it seems to me that *two* is more dangerous solution than *many* because two seems to make for antagonism whieh would be exceberated more as years go on".

Mr. Amery favours more Units plan.

Mr. Amery, Secretary of State for India, replying to the Commons India debate said:—

"I do agree with my Right Honourable friend Elliot that a division of anything into two may be more difficult to reconcile with ultimate cooperation than a division into a number of Units. I agree with him and indeed it underlies the present situation in India but any constitution which may be framed, that economic development to be effective must have the support not merely of passive acquiescence, but involve something in the nature of patriotism". (Dawn 30-7-44).

Christians will support Adibasistan-Pakistan Union

It should be realized that Pakistan depends on the agreement of the British, the rulers of India, and that they will hotly favour Adibasistan-Pakistan Confederacy because it will give free scope to Christian missions in Chota Nagpore.

As a matter of fact the Christian Adibasis are more zealous supporters of Adibasistan than the Animist Adibasis, because they are educationally more advanced than the latter.

The Christian missionaries of Chota Nagpore have been pressing the demand of Adibasis than Chota Nagpur and Bengal Industries inter-dependent.

Another point to be noted is that all the heavy industries of Bengal e.g. Bengal Irons Steel Works of Kulti, Burnpore (Burdawan), Cossipore Gun and Shell Factory (Calcutta) and the Rifle and Ordnance Factory Ichapore, Bengal Assam Railway Workshop which is being fitted for producing Railway Locomotives and jute mills all depend on Singbhum and Mayorbhanj for Iron ores and on Burdwan and Barakar (Hazaribagh) for coal, mica, Shellack, manganese etc.

Even if Chota Nagpore is left out in Hindustan, Pakistan must get free access to these mines and the same rights it is enjoying at present for utilization of the mines. In return Calcutta port will give them the same facilities.

Yours sincerely,

Raghib Ahsan.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
26th August, 1944.

Dear Mr. Raghib Ahsan,

I have received all your letters, including the report of the Working Committee, all of which will have my careful consideration, but I would like to have the map of Bihar and Bengal, if you can get one for me, and also a good map of India. You can draw the lines according to your ideas and send them to me.

Yours sincerely,

M. A. Jinnah.

* * *

Calcutta District Muslim League
8, Zakaria Street,
Culcutta.
Dated 1-9-1944.

My dear Quaid-e-Azam,

I received your kind letter of 26-8-44 on 30th August. I am today sending under separate registered cover parcel the following matters:-

Enclosure of Parcel:

(1) Religious Map of India.
(2) Social and Religous Map of Bengal.

(3) Density of Population map of India.
(4) Bengal Population Tables.
(5) Figures for Bengal, Assam, Akayab, Purnea Zone of my proposed Pakistan of Bengsman.
(6) Map of India with Europe's states superimposed.
(7) Table—Reserves of Iron ore in India.
(8) Table—Coal output of India.
(9) Figures for Adibasistan of Chota Nagpur
(10) Oxford School Altas of 1943.
(11) An Article on Line system and Density of Population and population problem in East Bengal and Assam—with opinion of Professor D. N. Banerji of the Dacca University.
(12) Map of Historic divisions of India from vedic times.
(13) Report of mass meeting at Town Hall on 9th March 1914, Resolution 1941 causes unacceptable in Bengal.
(14) Railway system of East Pakistan and Adibasistan.
(15) Map of Bihar.

I will send you tomorrow my note on my *demarcations* on the map of India (enclosure no. 1) showing the boundary lines of (1) East Pakistan and (2) Adibasistan according to my idea. East Pakistan Zone proper has been marked *red* and Adibasistan Zone has been marked *blue*. In brief my East Pakistan proper is composed of the whole of Assam and Bengal plus Akayab Dist and the excluded tribal frontier tracts of Arakan Hills, Chin Mills, Hukawang Valley, then the Eastern one half of Purnea. It will have at least over 21 lakh Muslim majority.

My idea of Adibasistan is that the Chotanagpur Division and Santal Parganas with an area of 32,592 and population of 9,750,846 should be formed into a separate autonomous state as the homeland of the aboriginal Adibasis, in confederal Union with East Pakistan. This Zone alone is more in area and population than Orissa. Orissa has an area of 32,198 sq miles and a population of 8,728,544; that is less than the area and population of Chota Nagpur and Santal Parganas. The Chotanagpur state which are all Adibasi and Maspurbhang which is also Adibasi in majority should be placed under its suzerainty.

The Coal and Iron reserves tables will show you that the assertion of Prof Charles Behie of the Columbia University, in the Foreign Affairs Quarterly as quoted by A. B. Patrika on 13-8-44 that—"The Pakistan State of Bengal would industrially speaking die" and that "about 90 P. C. of Indian coal and 92 P. C of Iron would belong to Hindustan is absolutely wrong and based on the baseless supposition and propaganda that Chotanagpur is a Hindu majority province. But Singbhum, Bustar, Rajmahel, Jharia and Adibasistan area are not Hindustan and should never be allowed to be grabbed by Hindustan.

Yours Sincerely,

Raghib Ahsan.

* * *

The Calcutta City Muslim League
8, Zakaria Street,
Calcutta.
Dated 10-10-1944.

My dear Quaid-i-Azam.

I am forwarding to you resolutions adopted unanimously by a Conference of the Council of the Calcutta Muslim League held on Sunday the 8th October, 1944, under my Presidency.

I will forward to you another resolution on Pakistan and minority peoples adopted by the Conference later on.

I will write to you later regarding our next step. Bengal is solidly behind you. Mr. Fazul Haq sent Badruddoja on Sunday to the Bengal League for negotiation so that be may be allowed to be member of the League.

League is gaining strength in Bengal. There is general feeling that we should try to make greater and more intense propaganda for Pakistan among the (1) Depressed classes, (2) The Adibasis, (3) The Dravedians (4) The Kisans, (5) The Labourers, (6) The Socialists and Students. Special pamphlets should be issued and brought out at once.

General belief is that failing an agreement the British will make Pakistan dependent and contingent upon the votes of the present provinces—per Cripps Plan. In that case, it is vital that we should win over the (1). Depressed Classes,(2). The Adibasis, (one P.C in Bengal and 25 P. C. in Assam). (3). The Kisans, Ryots, Labourers, Socialists and other peoples. If we have pacts with the two—the Adibasis and the Depressed Classes-we will triumph.

Yours Sincerely,

Raghib Ahsan.

* * *

Bombay,
19th October, 1944.

Dear Mr. Raghib Ahsan,

I am in receipt of your letter of October 10th, and thank you for it. All your previous letters and all the information that you sent have reached me, in fact I was flooded

with it by you, and it is so spread that I have not been able to piece it together but I thank you all the same for the help that you gave me. I will have now more time to examine it carefully.

Yours sincerely,

M. A. Jinnah,

* * *

Calcutta,

3, November 1944

Note on the changing of the Map of Bengal.

My dear Quaid-i-Azam,

(1) I am sending you the Puja Annual Number of the Amrita Bazar Patrika under registered cover I specially invite your attention to the article:—"Changing the map of Bengal"—"The Politic of Boundaries" on Page 34 by a Bengali Hindu. The article broadly represents the Bengali Hindu mind.

Your plea for Greater Bengal consisting of at least the whole of the present Provinces of Bengal and Assam has really pleased the heart of every Bengallee, Hindu or Muslim. It should be noted that in case the Burdwan Division is left out of the Pakistan Scheme the Hindus will have another weighty reason for their opposition to the Muslim demanded their perpetual antagonism to the Muslims namely (1) the division and fragmentation of the Bengalee people and consequent damage to Bengalee language and culture; in addition to the general Hindu objection to Muslim majority. Your plea for Greater Bengal is really a plea for living space for the whole Bengali race which is rapidly growing and which has the highest density of population in India and Burma.

Facts of History regarding changing the Map of Bengal

(2) I also invite yor attention to the following facts regarding changing map of Bengal:-

The East India Company was granted the Dewani of Bengal (consisting of the present Provinces of Bengal. Behar and Orissa) in 1764. Parts of U. P. and the Province of Chota Nagpur were later annexed and added to Bengal. Orissa was ceded by the Bhonsla of Nagpur in 1803 and remained part of Bengal till a new "composite" Province of Behar, Orissa and Chota Nagpur was formed in 1912. Bhattisagarh Division was part of Bengal till 1874 when it was transferred to the C.P. The Chota Nagpur States of Sargujja., Changbhakar, Purnea Jaspur etc. were parts of Bengal till 1905.

Assam and Curzon Partition of Bengal in 1905.

Since its conquest Assam remained part of Bengal till the year 1874 when it was converted into a Chief Commissioner's Province. In 1905 Lord Curzon partitioned Bengal and formed a new Province of Eastern Bengal and Assam with Dacca as its capitl. The Bengalis under Sir Surendra Nath Banerjee started a violent agitation against the partition of Bengal and the British Government in December, 1911, declared at the Delhi Durbar to annul the "settled fact" of the partition of Bengal. Accordingly in great hurry a new composite Province of (1) Orissa, (2) Chota Nagpur and (3) Behar was constituted and the Eastern and Western Bengals were reunited, and Assam was again separated from Bengal.

Arakan conquered by Bengal Muslims in 1826 East India Company's Hindu Army refuse to cross sea for losing "Dharma".

In 1826 Arakan was conquered by the help of Chittagong Muslims as the high Casts Hindu army of the East India Company had mutinied at Barrackpore and refused to "cross sea" for fear of losing caste and Dharma. This rebel army which refused to go to Burma in the first Burmese War was destroyed by the British who had to depend entirely on the Muslims of Bengal. particularly of Chittagong for winning the 1st Burmese War. It was as the result of this war, won by Bengal Muslims, that by a treaty the king of Ava and Burma relinquished his claims on (i) Arakan and (ii) Manipur and (iii) Assam. Arakan was made a district of Bengal in 1826 and remained so till the sepoy Mutiny of 1857 In 1858 Arakan was made a district of Burma although geographically it has more nearness and access to Bengal than to Burma. Practically there is no land communication between Arakan and Burma except by sea. The high and impenetrable mountain range of Arakan Yoma has completely shut out and separated Arakan from Burma. It should be also noted that the Mugs of Arakan and the Burmans of Burma are two distinct people The Mugs are in origin the Budhists of Magadha (Behar) and were driven out from India by the Brahmins.There are Mugs also in Chittagong. In fact the first Burmese war which resultd in annexation of Arakan to Bengal originated in a racial war between the Mugs of Arakan and the Burman imperialism of the King of Ava. The Arakan kings and chiefs never accepted the Burman overlordship and there was perpetual war between the people of Arakan and the kings of Burma.

Life & Economy of Bengal entirely dependent on sea want of greater Sea Board and Coast a need of life.

(3) It should also be noted that Bengal is must always remain a cent per cent Sea Power. Bengal Muslims are a great sea-faring people. Bengal is a maritime country. Its entire economy, its very existance, and its whole defence and security is dependent upon its sea and naval power. But unfortunately the present Province of Bengal has very very small sea coast. It must have a greater and larger sea Board.

A larger sea board is vitally essential for its defence. The reannexation of Arakan with the port of Akayab as a colony of Bengal is essential not only for (i) a relief to the suffocating density of population in East Bengal and (ii) for solving the problem of food and famine but also (iii) for the defence and security of the exposed and out-flanked coasts of Bengal. I do hope you will, in due course of time. press this demand of a colony for Bengal.

A Bengali Muslim colony in the Akayab District of Arakan in an established fact. Muslims in this war have become an absolute majority in Akayab.

Myitkina is an Indian town having population of 8,000 great majority of whom are Indians with some sprinkling of Shans, but no Burmans.

The overflowing population of Bengal is finding natural outlets for expansion in the vacant and sparesly populated valleys of (i) Arakan and North Burma; (ii) Assam; (iii) Purnea, (iv) Rajmahal and Santal Parganas; and (v) the Bhums—viz. Manbhum and Singhbhum (Tatanagar).

It is a natural and irresistable flow of biological forces in Bengal and to ignore this force and flow in "Changing the map of Bengal" would be to court disaster and failure.

Linguistic Basis No Criterion of Nationality Position of Adibasis of Chotanagpur—Col. Jaipal Singh's view.

(4) Mr. M. K. Sen, has made much capital of and built his thesis on the foundation of Linguistic Basis and on that ground he has demanded the reincorporation of the Bhums—the Singhbhum and Manbhum.

But Language is neither the chief criterion of nationality or culture nor of administration. Lt. Co. Jaipal Singh Munda M. A. (Oxon), President of the Adibasi Mahasava. the leader of the Tribals of Chhota Nagpur and the Champion of Adibasistan declares that by race and religion the vast majority of the peoples of Manbhum and Singhbhum are non-Hindu, non-Aryan and Adibasi (Tribal). He says that sociologically and ethnologically language is no criterion of race or nationality. Moreover, it is not correct that the peoples of Manbhum and Singhbhum speak Bengali. Large majority speak Tribal languages. Col. Japal therefore is opposed to the Bengali Hindu demand for annexing Manbhum (Dhanbad-Jhariah) and Singhbhum (Tatanageer) to Bengal and demands that the Bhums and Chota Nagpur should be constituted into a separate free Homeland of the Adibasis having treaty alliance with Bengal.

Adibasis Ready for Alliance and Pact with Muslims.

(5) Col. Jaipal Singh, however agrees that Chota Nagpur is more akin to Bengal than to Behar, and will therefore forge stronger links with East Pakistan for mutual benefit. He has even agreed to enter into a formal Pact with the League for Adibasi Muslim col-

laboration in the fight for Pakistan and Adibasistan and to effect an Alliance for Economic Reciprocity.

This and this alone—viz. Alliance of Muslims and Adibasis—is the effective way of checkmating the Hindu machinations and at the same time of preserving Muslim majority in Bengal and getting line on the coal, mica and iron mines of Chota Nagpur.

Adibasis will support Pakistan in case of Plebiscite.

It is also noteworthy that the vast majority of the people of Burdwan Division is composed of non-Hindu elements viz.—Muslims, Adibasis, Depressed Classes. The Caste Hindus in Burdwan Division are a minority.

If we have a pact of friendship and alliance with the Adibasis we will be able to defeat the Caste Hindus even in a plebiscite on lines of Cripps Plan.

Yours sincerely,

Raghib Ahsan.
(Member, Working Committee,
Bengal Provincial Muslim League).

P.S.

I am also enclosing the resolution adopted by the Bengal League Working Committee on my motion. The part marked red is addition and by Mr. H. S. Suhrawardy.

M. R. Ahsan Imrany.

* * *

Calcutta.
14th February 1945.

My dear Quaid-e-Azam,

(A) I am enclosing a cutting of a leader from *Morning News* Calcutta 13-2-45, on "Assam Firing." This is the second leader on the subject inviting prompt attention of the Action Committee of the All India Muslim League and the Bengal League.

The problem of land settlement in Assam is primarily economic and is the natural outcome of the population problem in East Bengal, but the Hindus are giving it a communal colour to dust Muslims.

The Muslim Assam is on fire. It is time the Bengal and All India League intervene for saving Lakhs of Bengali peasants (90 P.C. Muslims and 10 P.C. Name-Shudra) from total extinction.

I suggest that special committee of two or three persons should be deputed to Assam to enquire into the situation on the spot.

It is also imperative that pamphlets should be published in English on the inequity, and illegality of the Line System and the need of solving the population problem in East India Zone.

All India Pakistan Flag Day.

(B) The Pakistan Day of March 23 is approaching. Some Leaguers, here, suggest that this time the Day should be celebrated with greater plan and vigour. You may specially ask Muslim India to celebrate an All India Pakistan Flag Day on Friday March 23rd, 1945 with the following Programme:-

(1) Pakistan flags should be hoisted on all houses, shops, institutions and bonets of motor cars.
(2) Pakistan Flags should be hoisted in special Pakistan meetings in every town and village.
(3) Prayers should be offered for the freedom of India, Pakistan and Islamic peoples
(4) Small pamphlets should be distributed explaining meaning of Pakistan to Muslims, non-Muslims, peasants and labourers.
(5) Resolutions affirming faith in Pakistan and demanding the liberation of Muslim peoples and lands should be passed.

Muslim representation on International Conference.

Demands should be made that in all international conferences and institutions Muslim India should get separate independent representation as a separate independent nation and that the official and Congressite bodies have no right to speak on behalf of 100 million Muslim Nation of India in any international or Commonwealth Conference.

International situation and time of Action.

(C) The international situation is fast changing. Britain's one hope lies in the freedom, unity, solidarity and power of the solid line of Muslim states from Turkey to Malaya and from Morocco to the Punjab—Afghanistan.

The time is fast coming when the Muslims may refuse to take Pakistan and the British will force Pakistan on Muslims. The supreme need is to arrange for better propaganda in India, America and England.

(D) We are holding a special Muslim League Conference at Cankinara in 24 Parganas, near Calcutta, for the industrial areas of greater Calcutta on 10 and 11 March 1945. This is the heart of industrial Bengal and 90 P.C. of Muslims of the area are Momin —Ansars who are slolidly behind the League. Recently Mr. Qayum Ansari came in this area and held a few meetings. Now the Ansars themselves are holding a big League Conference.

On the request of the Reception Committee I do beseech you to send a message for this first League Conference specially meant for industrial areas and workers and labourers. In your message make special appeal to Momin Ansars and other working classes to unite under League banners.

Please also ask Nawab Ismail Khan or Nawabzada Liaqat Ali Khan or Maulana Zafar Ali and Jamal Mian Saheb to attend this Conference.

We hope when you next visit Bengal you will pay a visit to the industrial labour area of 24 Pargana.

Yours sincerely,

Raghib Ahsan,
Member, Council, All India
Muslim League.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
21st February, 1945.

Dear Mr. Raghib Ahsan,

I am in receipt of your letter of Feburary 14th. The matter of arranging an All-India Pakistan Day and the various other matters that you have mentioned in your letter are the function of the Committee of Action, and I think you should draw the attention of this Committee and also of the Secretary of the All India Muslim League to the suggestions that you have made. It is not now possible for me to attend to all the various activities of the All India Muslim League personally, and that is the reason why we have now constituted the Committee of Action and the Central Parliamentary Board.

As regards the Assam situation, I have noted what you say, and I have drawn the attention of Sir Mohammad Saadullah and Mr. Abdul Matin Chowdhury to this matter.

Yours sincerely,

M. A. Jinnah.

* * *

Telegram dated March 9, 1945 from Mr. M. A. Jinnah to Mr. Raghib Ahsan, Calcutta

WISH ALL SUCCESS FIRST MUSLIM LEAGUE CONFERENCE CALCUTTA INDUSTRIAL LABOUR AREAS ORGANISE UNITE MAINTAIN DISCIPLINE AM CONFIDENT WE SHALL WIN PAKISTAN—JINNAH

* * *

The Calcutta District Muslim League.
8, Zakaria Street.
Calcutta.
24th May, 1945.

My dear Quaid-i-Azam,

I was relieved to learn that you are improving in health at Matheran; I was very very anxious to know about your health but refrained from writing because I did not want to disturb you.

I am trying my level best to unite and consolidate our ranks in Bengal before we go to the country. We are determined to sacrifice everything for the cause of unity and cent per cent success in the General Elections on the issue of (1) Pakistan and (2) *Fikr-i-Islami* (Islamic Ideology) as opposed to the Communist Ideology of materialism and materialistic interpretation of History and the Congress Ideology of Geographical and *Ethnological* nationality propounded by Mr. Gandhi.

I am enclosing a programme of 14 points for winning Pakistan and galvanizing League organzation with a new spirit for your kind consideration.

Pakistan as "Goal" and Fikr-i-Islami as "Ideology".

I particularly impress upon you the necessity of adopting (1) Fikr-i-Islami (Islamic Ideology) and (2) Pakistan as the Issue of the coming General Elections. I urge and pray earnestly that you should adopt Fikr-i-Islami as our Ideology and Pakistan as our Goal for appealing to the country This will capture the imagination of the Muslims and go to the very core of their heart and make our appeal comprehensive and irresistible.

I am enclosing a copy of the Membership pledge of the Bengal Muslim League containing pledge of Pakistan and Fikr-i-Islami for your consideration.

Electoral rolls are being prepared in Bengal. By June 30th, 1945, preliminary rolls would be ready for revision according to an announcement of Electoral Roll Officer.

Nawabzada Liyaqat Ali Khan and Chaudhury Khaliquzzaman are coming on the 29th May, 1945 from Assam. We are trying our best to unite as a solid block Sir Nazimuddin, Mr. Shaheed Suhrawardy and Mr. Abul Hashim.

Fikr-i-Islami to checkmate Communist Menace.

The reason why I have adopted *Fikr-i-Islami* (Islamic Ideology) as a pledge for-membership is that by this alone we can checkmate and defeat the Communist threat to our Islamic solidarity and integrity. Communism is now the greatest danger to Islam and the Islamic world.

I do request you that when you re-enter active politics you will start your work with your appeal to the Millet to rally round the standard of the (1) Goal of Pakistan and (2) the Ideology of Fikr-i-Islami as the two planks of our appeal to the electorate.

Yours most sincerely & obediently.

Raghib Ahan.

P.S.

(1) My friend Dr. Sir Shafa'at Ahmad Khan informs me that he is ready to work as an ordinary Lieutenant and worker of the Quaid-i-Azam. He may be entrusted with the work of propaganda in foreign countries and with work regarding Planning Committee.

(2) Mr. Muhammad Amin, I.C.S. resigned his post of District Magistrate in Singhbhum (Tatanagar) to devote himself entirely for Islamic National service. I am anxious to obtain his services for the League.

(3) I have prepared the draft of the Manifesto of the Bengal League on their request in modification of the draft of Mr. A. Hashim which was rejected. I will send you my draft when it is fully typed.

Raghib Ahsan.

* * *

"Readymoney Lodge",
Matheran,
June 2, 1945.

Dear Mr. Raghib Ahsan,

I am in receipt of your letter of 24th May, 1945, and I have noted the various suggestions that you have made therein, but, as you know, I am for the moment disabled

from playing my full part in the activities of the Muslim League organization, and primarily, the matters referred to in your letter, are the concern of the Committee of Action who are at present, I blieve , in Bengal and have been there and also went to Assam. There are some matters referred by you which are very important but they must be placed before the Working Committee of the All-India Muslim League, before final decision is taken, but I suppose you and others must have discussed this matter with the Committee of Action, and I would like to know their reaction to it, anyhow, I have noted your points.

I shall certainly await the receipt of the draft of the Manifesto of the Bengal League, which, I understand, you are preparing and will send it to me.

Yours sincerely,

M. A. Jinnah.

* * *

C. RAJAGOPALACHARI

Telegram dated February 12, 1943 from Rajaji to Mr. M. A. Jinnah.

The pursuance of general desire to consider the situation arising Gandhiji's fast earnestly request you to join conference here on 18th Thursday afternoon Kunzru Ghuzanvi Srinivasan. Joshi, Kazmi, Banerjee, Chowdhary,Sant Singh and selves convening Reply Birla House. —C. Rajagopalachari

* * *

Reply of Quaid-i-Azam

"I received your telegram yesterday the 14th and beg to inform you that the situation arising out of Mr. Gandhi's fast is really a matter for the Hindu leaders to consider and advise him accordingly

I regret I am unable to associate myself with the proposed conference at Delhi on the 18th of February 1943; for it is apparent from the recent correspondence between the Viceroy, the Government of India and Mr. Gandhi that has been published in the press, that there is no change on the part of Mr. Gandhi in the attitude and stand taken by him last August vis-a-vis the Muslim League, except the reiteration of his oft-repeated political demand, having for its sanction a threat to resort to "mass civil disobedience."

Now he has undertaken this dangerous fast with a view to enforce that demand, which if conceded or agreed to under such coercive method, it is obvious, will destory the Muslim demand and involve complete sacrifice of the vital and paramount interests of Muslim India.

Moreover, great political issues and complex political problems of this sub-continent, involving the destinies of millions, cannot be settled or solved by means and methods of fasting adopted by Mr. Gandhi. Besides owing to previous engagement it is not possible for me to go to Delhi on the 18th of February, 1943.

I do, however, hope that your efforts may lead to the path of reason and peace and then there would come an opportunity for friendly negotiations which might, I trust, result in a settlement satisfactry not only to the two major nations—Hindus and Muslims, but to all other interests and minorities, concerned."

* * *

New Delhi,
April 8, 1944.

Dear Mr. Jinnah,

Here is the basis for a settlement which I discussed with Gandhiji in March 1943, and of which he expressed full approval. He then authorized me to signify his approval of these terms should I be able to convince you of their being just and fair to all. As the Government have refused to relax any of the restrictions imposed on him to enable him to discuss or negotiate terms of any settlement, I write this to you on his behalf and hope that this will bring about a final settlement of the most unfortunate impass we are in. You are aware of the intensity of my desire for a settlement. I was very glad when I found it possible to obtain Gandhiji's approval of these terms. I hope that you will bestow your fullest thought on the justice and fairness of these proposals and help to terminate a condition of affairs which is steadily causing allround deterioration in the country.

Yours Sincerely,

C. Rajagopalachari.

Enclosure

"Basis for terms of settlement between the Indian National Congress and the All-India Muslim League to which Gandhiji and Mr. Jinnah agree and which they will endeavour respectively to get the Congress and the League to approve:

(1) Subject to the terms set out below as regards the constitution for Free India, the Muslim League endorses the Indian demand for Independence and will co-operate with the Congress in the formation of a provisional interim Government for the transitional period.
(2) After the termination of the war, a commission shall be appointed for demarcating contiguous districts in the north-west and east of India, wherein the

Muslim population is in absolute majority. In the areas thus demarcated, a plebiscite of all the inhabitants held on the basis of adult suffrage or other practicable franchise shall ultimately decide the issue of separation from Hindustan. If the majority decide in favour of forming a sovereign State separate from Hindustan, such decision shall be given effect to, without prejudice to the right of districts on the border to choose to join either State.

(3) It will be open to all parties to advocate their points of view before the plebiscite is held.

(4) In the event of separation mutual agreements shall be entered into for safeguarding defence, and commerce and communications and for other essential purposes.

(5) Any transfer of population shall only be on an absolutely voluntary basis.

(6) These terms shall be binding only in case of transfer by Britain of full power and responsibility of the governance of India."

* * *

New Delhi,
April 17, 1944.

Dear Mr. Jinnah,

The proposal I gave you in writing when we last met in Delhi must be still with you and perhaps you have read it over again and given further thought to it. I was much disappointed, as you are aware, at your inability to approve of the terms. But I hope you may perhaps reconsider your position. I sincerely believe that the proposals form a fair and satisfactory basis of settlement. I shall be grateful to hear from you as to whether you have reconsidered the matter.

Yours Sincerely,

C. Rajagopalachari.

* * *

Telegram dated June 30, 1944 from Mr. Rajagopalachari to Mr. M. A. Jinnah

My letter dated April 17, touching matter personally discussed on April 8 remains yet unanswered. Have now met Gandhiji who still holds by formula presented to you by me. I would like now publish the formula and your rejection. This telegram is sent with Gandhiji's approval. I would like you at this juncture to reconsider your rejection—C Rajagopalachari.

* * *

Telegram dated July 2, 1944 from Mr. M. A. Jinnah to Mr. Rajagopalachari

Your request to publish your formula. Your wrong version our talk that I rejected your formula is unfair surprising. True facts are I was willing place your formula before Working Committee Muslim League although it was not open to any modification but you did not agree allow me to do so. Hence no further step was taken. My reaction was that I could not personally take responsibility of accepting or rejecting it and my position remains same today. If Mr. Gandhi even now sends me direct his proposal I am willing place it before Muslim League Working Committee—M. A. Jinnah.

* * *

Telegram dated July 4, 1944 from Mr. Rajagopalachari to Mr. M. A. Jinnah.

Thanks telegram. My letter April 17 showed how I felt over what I thought was rejection of formula so far as you were personally concerned Shall be glad indeed if as your telegram suggests you did not reject it. Gandhiji, though not vested with representative or special authority in this matter definitely approved my proposal and authorized me to approach you on that basis. Now again he reaffirms his assent. Weight of his opinion would most probably secure Congress acceptance. You were unwilling to accept my formula, but were willing to place if before League Council. I think no purpose served by such procedure so long as it does not have your own support.—C. Rajagopalachari.

* * *

Telegram dated July 5, 1944 from Mr. M. A. Jinnah to Mr. Rajagopalachari

Regret unable to go beyond my telegram July 2.—M. A. Jinnah.

* * *

Telegram dated July 8, 1944 from Mr. Rajagopalachari to Mr. M. A. Jinnah.

Your telegram of 5th received today. With it private negotiation ends. It is necessary take public into confidence now. I am accordingly releasing entire correspondence ending your wire 5th. C.—Rajagopalachari.

* * *

RAJENDRA PRASAD, Dr.

5th October, 1939.

Dear Mr. Jinnah,

In the resolution of the Working Committee of the All-India Muslim League, passed recently in Delhi, reference has been made to Provincial Governments. It is stated that Provincial Autonomy in several Provinces has resulted in the domination of the Hindus over the Muslim minorities whose life and liberty, property and honour are in danger, and even their religious rights and culture are being assailed and annihilated every day under the Congress Governments in various Provinces. Pandit Jawaharlal Nehru also informed me that you mentioned this matter to him in the course of a recent conversation.

We feel that these charges are wholly unfounded and are based on misapprehension and one-sided reports that might have reached you and the League. The Governments concerned have inquired into the matter whenever such charges have been made and have denied them On a previous occasion we expressed our willingness to have any specific instances investigated by impartial authority. We feel strongly, and I am sure, you will agree with us, that such charges, when seriously made, should be inquired into and either substantiated or disproved. We would like this course to be adopted in regard to any specific instances that are put forward. If you agree, we could request the highest judicial authority in India, Sir M. Gwyer, Chief Justice of the Federal Court, to inquire into this matter. In the event of his not being available, some oher person of a similar status and judicial position might be approached.

I shall gladly place this matter before the Working Committee of the Congress and get them to pass a formal resolution to this effect.

I am leaving for Wardha to-day and shall be oblighed to you if you will send an erly reply. I shall be in Wardha for about a week.

Yours sincerely,

Rajendra Prasad.

* * *

6th October 1939.

Dear Mr. Rajendra Prasad,

I am in receipt of your letter dated October 5, 1939. I beg to inform you that I have already placed the whole case before the Viceroy and the Governor-General and have requested him to take up the matter without delay as he and the Governors of the Provinces have been expressly authorised under the Constitution and are entrusted with the responsibility to protect the rights and the interests of the minorities.

The matter is now under His Excellency's consideration and he is the proper authority to take such action and adopt such measures as would meet our requirements and would restore complete sense of security and satisfaction amongst the Mussalmans in those Provinces where the Congress Ministries are incharge of the administration.

In these circumstances, I do not wish to discuss further the various statements made in your letter as it is unnecessary to do so, but I must say that some of them are wholly inaccurate.

Yours sincerely,

M. A. Jinnah.

* * *

RASHEED AHMAD MOULAI

Mount Pleasant Road,
Malabar Hill,
Bombay.
28th May, 1937.

Dear Sir,

I am in receipt of your letter of the 13th May, and many thanks for it.

I am very much obliged to you for making the various suggestions that you have.

I shall certainly try and come to your Province provided I am satisfied that among the various parties there is a desire for unity and solidarity. From what I have gathered, your Province seems to be very much divided into different sections. I think the only course is for some of you who believe in the Muslim policy that is pursued by the All-India Muslim League to establish District Leagues and Provincial League in your Province and establish contact with the people and make them understand what we stand for and I am sure that you will get enormous support from your people. If you make really proper and earnest afforts.

Yours sincerely,

M. A. Jinnah.

* * *

1, Hastings Road,
New Delhi,
25th March, 1938.

Dear Sir,

I have received your letter of the 15th of March.

You must have read in newspapers by now that the Council of the All-India Muslim League has appointed a Committee to enquire into the hardships, ill-treatment and injustice that is meted out to the Musalmans generally and the Members and the workers of the Muslim League. The Secretary of that Committee is Ali Bahadur Habibullah whose address is Mall, Lucknow. I would therefore request you to put the matter before that Committee.

As to my coming to Patna, it is not possible for me just now to fix up any engagement. I trust that the leaders and the rank and file of your Province will realize that we should close our ranks and understand each other as one solid united people.

Yours truly,

M. A. Jinnah.

* * *

PRIVATE.

Little Gibbs Road,
Malabar Hill,
Bombay,
16th July, 1939.

Dear Sir,

I am in receipt of your letter of the 12th instant, and I am very glad to read the article purporting to have been written by Maulana Abul Kalam Azad in which he has shown his willingness to come into the Muslim League, provided his certain terms are accepted. Do not you think that if he was really so genuine and anxious to join the League, instead of writing article in the newspaper, he would have written to me directly. I am surprised that even people like you take this sort of propaganda seriously. According to the constitution and the rules of the Muslim League every Mussalman is welcome to join it, and whatever defects there may be can be put right by the help of all, and it is the duty of every Mussalman to join the League and improve it and make it better and better instead of finding fault with it in the public press merely with a view to discredit it.

I think your information about the activities of the League seem to be out of date, and I am surprised that you should tumble into this species of arguments, that the Muslim League is not placing a definite and constructive programme for the masses to act on, that the League leaders are creatures of British Imperialism, and that the request from the masses to resport to civil disobedience is not granted People who charge us with these allegations seem to be utterly ignorant of the realities of the situation. In the first instance, there is a definite and constructive programme of the League laid down at the Lucknow Sessions in October, and is being pursued in various parts of India. As to the charge that the League is supporting British Imperialism it is totally fase, and with regard to the question of not granting permission to masses to restort to civil disobedience in the first place no provincial league has yet made out a sufficient case for the purpose of resorting to civil disobedience, at any rate, for the present.

Yours faithfully,

M. A. Jinnah.

* * *

E. V. RAMASWAMI

Erode
August 9, 1944.

My dear Jinnah Sahib,

I have been watching carefully the proceedings of Mr. Rajagopalacharia's formula towards solving the deadlock and your desire to receive Mr. Gandhi at your residence in Bombay on your return, which will probably be about the middle of August. It is welcomed in political circles.

Though I have no full hope, there are signs of change as our opponents have come forward themselves to settle the Hindu-Muslim question, especially in relation to the Cripps offer. I need not say that Congressites are experts in twisting words and to give occult sense. They can say anything and give meanings in whatever manner they think. Though we do not depend upon them. you know very well that we should be vigilant and careful in the negotiation.

It is clear that a general election with Muslims and Hindus as well as Aryans and Dravidians will give hardship to both of us.

Kindly excuse me for reminding you about our discussions relating to Pakistan and Dravidastan while we were at Madras and Delhi, and your assurance that you would plead for both questions as one. Here in South India, I considered both the questions as one and did my best to solve the problem as far as possible.

You know very well that there could be no Pakistan and independence for Muslim India until and unless independence was achieved for the rest of the nations.

With kind regards,

Yours Sincerely,

E. V. Ramaswami.

* * *

Bombay,
August 17, 1944.

Dear Mr. Ramaswami,

I am in receipt of your letter of August 9, and thank you for it. I have always had much sympathy for the people of Madras, 90 per cent of whom are Non-Brahmins, and if they desire to establish their Dravidastan, it is entirely for your people to decide on this matter. I can say no more, and certainly I cannot speak on your behalf.

I have made the position clear to you and your colleagues when I was in Madras more than once, but hitherto I have noticed that in your activities you have been indecisive, If the people of your province really desire Dravidastan, then it is for them to assert themselves. I hope that you will understand my position, that I can only speak for Muslim India, but you have my assurance that wherever and whenever I have a say in the matter, you will find me supporting any just and fair claim or demand of any section of the people of India, and particularly the Non-Brahmins of Southern India.

Yours Sincerely,

M. A. Jinnah.

* * *

TEJ BAHADUR SAPRU, SIR

Press statement issued on May 1, 1941 from Nandi Hills by Mr. M. A. Jinnah, President of the All-India Muslim League while releasing the correspondence between him and Sir Tej Bahadur Sapru.

"Let me at once deal with at least one point in the personal statement of Sir Tej Bahadur Sapru published on the 29th of April 1941 with regard to his efforts to what he calls 'bringing Mr. Gandhi and me together'. Here is the correspondence that passed between me and Sir Sapru and it speaks for itself. His promise to communicate with me further made in his letter dated the 19th of February 1941 remained unfulfilled. Having taken the initiative, he had not the courtesy to inform me as to the result of his efforts and as to the causes and reasons of his failure and it is hardly fair that he should now pontifically pronounce in his statement that he does not wish to apportion blame between the leaders and yet in another place in his statement he characterises me as 'an intractable leader', when by my letter, dated the 10th of February 1941, I at once showed my willingness as suggested by him to meet Mr. Gandhi or any other Hindu leader to have a 'heart to heart conversation.'

As regards other matters and points raised in Sir Tej Bahadur Sapru's personal statement and in the statement of the so-called Standing Committee of the Sapru Conference, I shall, if necessary, deal with them later when I have had sufficient time to examine them carefully.

* * *

Allahabad,
6th February, 1941.

My dear Jinnah,

Since we met last in Bombay a few months ago, I have several times thought of writing to you, but I have never been able, up to this moment, to make up my mind. Even now when I have decided to write to you, I am writing this letter with considerable hesitation, as, if I cannot make things better than they are at present, I certainly do not, in all conscience, want to make them worse. But I believe that since 1916 when we came together in the old India Legislative Council, you have known my views on the Hindu-Mahomedan question, and I am, therefore, venturing to hope that you will not misunderstand my point of view.

Although, I have not been taking active part in politics of the country for the last few years, the old interest still survives, and I follow fairly closely the trend of events. The trend of recent events has only tended to confirm me in my belief that the supreme necessity of the hour is a settlement between the Hindus and the Muslims, or to put it in party politics, between the Congress and the Hindu Sabha and the Muslim League. It is my misfortune that owing to some very strong convictions, I have found it impossible to join either of the first two and for obvious reasons I could not be a member of the League of which you are the President, and yet I feel that so long as the three big organised bodies of public opinion in India remain in their present state of relationship to each other, the future of this country cannot be by any means bright. It is not my purpose to discuss in this letter which of these three parties is to blame. I think that a discussion of this character can never lead to any good; indeed, I think, instead of doing good, it may do positive

harm. You will remember that even in August last when we met at Bombay, I told you that if the Congress and the Hindu Sabha would not, or were not prepared to call a conference for the purpose of settling differences, there was no reason why you, as the President of a great and influential League, should not take the step forward. Since then I have been giving this matter my constant attention, and at last I have made up my mind to make a personal appeal to you. I do not, however, pretend to sail under false colours. I represent neither the one party nor the other. I can neither offer nor accept terms. I can only appeal to you in my individual capacity—in the capacity of one who strongly and genuinely holds that the Muslims are an integral part of India and that their willing co-operation with other communities, must necessarily condition the nature, extent and speed of the progress of the country. I am deliberately avoiding all reference to the controversial issues that divide the one from the other, as it is not for me to settle them, but for you and leaders of other parties, who can influence opinion and speak for others to raise these issues and to come to a settlement in regard to them. As a realist, I feel that not only you but Mr. Gandhi and the leaders of the Hindu Sabha, particularly Dr. Savarkar, are men on whom the primary responsibility for a settlement of those issues lies. Neither speeches on public patforms, nor statements and interviews given by leaders, can really help the situation, I think conversations, or if I may use a hackneyed phrase, heart-to-heart conversations may possibly lead to some satisfactory results. In any case even if they do not, we shall have the satisfaction of knowing that everything has been done which could be done, to bring about a better state of feeling and understanding. I am, therefore, venturing to suggest on my own account, without committing any other person, or any other party, to my view or suggestions that (1) you should agree first to meet Mr. Gandhi, and then the processs of private talks could be extended to others. (2) If you and other leaders then think, that it would serve the best interest of the country, to invite a joint conference, then you all could take the necessary stage. I can assure you of my personal support and co-operation in this matter. If your reply to my suggestion is that you will be prepared to see Mr. Gandhi and talk over matters with him, I shall write to him and press it on him that he must see you in Bombay or any other place that may suit your convenience. I hope very strongly that he will be quite willing to see you in Bombay or any other convenient place and discuss things with you. I think you two should meet first, for if the country is dear to him, I believe, it is no less dear to you. You may be at present identified with the Muslim League. I have no kind of prejudice against the League or any one connected with it, and so far as you are concerned, I still prefer to look upon you as I used to in days gone by when other people also looked up to you, for guidance and advocacy of the cause of India, irrespective of caste, colour or creed.

If you are willing to see Mr. Gandhi and to discuss things I hope you will permit me to take him into confidence about what you write to me.

With kind regards,

Yours sincerely,

Tej Bahadur Sapru.

* * *

Bombay,
10th February, 1941.

My dear Sapru,

I am in receipt of your letter of the 6th instant and thank you for it. I have given to it my closest consideration coming as it does from you.

The main purpose on which you have concentrated is directed towards trying to induce me to agree to see Mr. Gandhi. I am sorry to find that you are under the impression that I am reluctant and opposed to seeing Mr. Gandhi or any other Hindu leader on behalf of the Hindu community, for you say in your letter that I should agree first to see Mr. Gandhi. Then you proceed to say further, "if your reply to my suggestion is that you will be prepared to see Mr. Gandhi and talk over matters with him I shall write to him and press it upon him that he must see you at Bombay or any other place that may suit your convenience." Please remove this erroneous impression from your mind. I have always been ready and willing to see Mr. Gandhi or any other Hindu leader on behalf of Hindu community and do all I can to help the solution of the Hindu-Muslim problem.

As regards other matters in your letter I cannot do better than to send you a press cutting giving full text of my speech that I made in the course of the debate in the Assembly on the Supplementary Finance Bill last November, as I fear that your attention, if at all, could have been drawn only to the A.P. summary that appeared in most of the papers at the time.

This will give you some idea of the position and the point of the Muslim League.

I thank you for your personal references to me which I need not say I appreciate very much.

Yours sincerely,

M. A. Jinnah.

* * *

Allahabad,
19th February, 1941.

My dear Jinnah,

Thank you ever so much for your kind letter of the 10th February. I regret to say that I have been having high fever for the last five or six days and am therefore unable to attend to any political correspondence. As soon as I get better I shall write to you again about the matter about which I wrote to you on the 6th February. I appreciate very much the promptness with which you have so kindly replied to me.

Yours Sincerectly,

Tej Bahadur Sapru.

* * *

10th December, 1944.

My dear Jinnah,

As you may be aware, the Standing Committee of the Non-Party Conference met at Delhi on the 18th and 19th of November last, and passed a resolution, in accordance with which I made a statement at a Press Conference on the 19th of November, 1944. I am enclosing herewith a printed copy of the resolution and a summary of my statement. Accordingly, a Committee has been appointed and the names of its members have appeared in the press. It will soon begin to function.

The main function of the Committee is exploratory. It will endeavour, by personal contacts and otherwise, to ascertain the views of the main political parties in regard to the basis of the future Constitution of India. It will study carefully the full implications of the proposals of the Muslim League in regard to Pakistan as well as the full import of the proposals made by Mahatma Gandhi and Mr. C. Rajagopalachari during the recent Gandhi—Jinnah talks. It will study with no less care the demand of the Hindu Mahasabha, of the Sikhs, of the Scheduled Classes and other important bodies. The Committee hopes that by a thorough and unbiased examination of these conflicting views, it may find it possible to make concrete suggestions which may pave the way for solution of the present controversies.

I am, therefore, earnestly approaching you, on behalf of the Committee and on my own behalf, to enquire if you will kindly allow me and one or two other members of the Committee to see you in order to obtain clarification on the practical aspects of the problem. I shall, therefore, be much obliged if you would kindly fix two alternative dates that may suit you and also let me know the place where we can meet you.

Yours Sincerely.

Tej Bahadur Sapru

* * *

14th December, 1944

My dear Sapru,

I am in receipt of your letter dated December 10th, enclosing therein a printed copy of the resolution passed by the Standing Committee on the 18th and 19th of November last, and also a summary of your statement at the Press Conference of the 19th ultimo, and I thank you for them

I regret to say that I cannot recognize the Non-Party Conference or its Standing Committee, and it follows therefore, that I cannot recognize the Committee recently appointed by the Standing Committee of the Non-Party Conference for the purpose and the

manner in which you propose to proceed and dealt with the present political situation. My views about your Non-Party are already well-known to you and the public. In these circumstances, I am unable to comply with the request contained in your letter.

However, I hope that you will understand that I do not mean any discourtesy to you personally, and that had you desired to meet me otherwise than on behalf of the Non-Party Conference or the Committee referred to in your letter, I would have been glad to see you.

Yours Sincerely,

M. A. Jinnah

* * *

17th December, 1944.

My dear Jinnah,

This is simply to acknowledge your letter of the 14th of December, which I received yesterday (16) evening. One day prior to the receipt of your letter, i.e., on the 15th, I had heard from some press correspondents here that my letter and your letter only cofirmed what I had heard already before its arrival.

I note that you are unable to see me on behalf of the Non-Party Conference or the Committee which has been appointed by it.

I presume you will have no objection to my issuing this letter to the press.

Yours Sincerely,

Tej Bahadur Sapru

* * *

SHAHEED SUHRAWARDY

Toofan Express,
En route to Calcutta,
July 2, 1945.

Dear Sir,

As I travel back to Calcutta one or two ideas occur to me which I venture to pass on to you for what they are worth.

If Congress sticks to its position that the League cannot be allowed to nominate the full Muslim quota because there are Muslims outside the League, why not let the issue be decided by a convention of all the Muslim members of the Central and Provincial Legislatures? Such a demand should be inrefutable because the Wavell Plan gives a parity of seats to Muslim as such and Muslims also shold have the right to (1) decide how these are to be filled, and (2) who should fill them. If the League's claim to settle these questions as the only representative body of Muslims is contested, who can contest the right of the elected representatives of the Muslims, for whom a quota is earmaked in the Executive Council, to speak with authority on these issues?

As to the method of holding such a convention, if it is difficult to call together 800 people in one place, each province can call together the provincial Legislators at the Provincial headquarters and their opinions on given questions recorded. Thereafter, all the "votes" can be sent to the Viceroy who would collate the result and find out for which point of view or for which men the *majority* of the whole body of legislators *taken as one* has voted.

The questions at issue are all-India ones and therefore the vote-count must be on an all-India basis and not province by province.

As regards the questions to be referred to such a vote, these may be either:

(a) Should the Muslim League alone nominate personnel to the E.C.; or

(b) Which particular individuals out of a list composed of names submitted by Congress, Muslim League etc., should be included in the E.C. The first seems much more preferable, because such a convention would be in the nature of a plebiscite and only principles are decided by a plebiscite and it is not a means of choosing personnel. In either case, however, we should win.

One other alternative seems to be to hold general elections and then meet again to discuss the plan in the light of the verdict given by the electorates, particularly Muslim electorates. The Congress can put up its own candidates for the Muslim seats, as it claims to represent Muslims also, and their fate would effectively answer the question whether this claim should be entertained.

Whichever of the above alternatives are accepted, the Conference would have to adjourn *sine die*. They may say it would involve delay, but impatient haste in deciding such vital matters affecting the future of a people like the Muslims would be criminal.

The above suggestions are only for consideration in the event of present talks on other lines and other bases failing. Whoever rejects such a plan to settle matters at issue by a broadbased referendum would put himself immediately in the wrong.

Forgive me for this long infliction, but I thought there might be some thing in these ideas which had occurred to me.

With my very best regards.

Yours sincerely,

Shaheed.

* * *

BEGUM SHAH NAWAZ

October, 1945.

"After reading your clarion call to Muslims to rally round the Muslim League banner at this critical juncture in the history of Muslim India, I venture to place my services at your disposal and request you to be so kind as to remove the ban imposed on me in 1941. May I be permitted to serve the Muslim League as your humble soldier, as I have already explained to you at length the circumstances that were responsible for my committing the blunder of 1941. I have tendered my apology in person. I would like to assure you once again that in future I shall consider it my proud privilege to carry out the orders of my leader to the best of my ability and shall serve the organisation that I love wholeheartedly and faithfully.

Quaid-i-Azam's reply—

"I accept your explanation and assurances and appreciate the spirit of your letter. I therefore, as requested by you in the circumstances shall remove the ban which was imposed on you in 1941, for five years disqualifying you for membership of the Muslim League and I do hope you will serve selflessly and loyally the Muslim League and our nation for the achievement of Pakistan.

* * *

SHAH NAWAZ KHAN

November 13, 1946.

Dear Sir,

On November 11, hearing the disturbances and destruction of life and property that were going on in the area between Ghaziabad and Hapur, I visited the area accompanied by Miss Mirdula Sarabhai and some other friends. There were some very regrettable touching scenes, into the details of which I shall not go. We went into the villages of Dasna and Mussone, which were predominantly Muslim with a few Hindu inhabitants.

The police tried to prevent us from going there, telling us that if we went there we would be killed. All the same we went in on our own responsibility. On going into the village we found that the great majority of the Muslims had collected all the Hindus in one place and were giving them full protection. They had also taken the Hindu women together with their own womenfolk, to places of safety.

I talked to one of them, who said that in spite of the ruthless destruction of their lives and property in all areas around, they were going to protect the lives, honour and property of the minority amongst them, because this was the instruction from the Quaid-i-Azam.

The local Muslim population said that they knew that the barbarities were not committed by the local people, but by pilgrims from outside, mainly from Rohtak and Hissar, incited by the R.S.S. and other communalists.

I would request you to issue frequent appeals and send Muslim League workers into the area predominantly Muslim to take the responsibility of protecting the life, honour and property of the minority. I am also making a similar appeal to the Congress to send prominent workers to areas that are predominantly Hindu, to take the responsibility of protecting the lives, honour and property of the Muslim minority.

Yours Sincerely,

Shah Nawaz Khan

* * *

November 14, 1946.

Dear Sir,

I am in receipt of your letter of November 13, 1946, and I thank you for the information and advice you have given me.

Yours Sincerely,

M. A. Jinnah

* * *

SHAMSUL HASSAN

Bombay
14th December, 1929.

Dear Mr. Shamsul Hassan,

I am in receipt of your letter of 4th December. I am sorry to hear that Dr. Kitchlew does not attend to the affairs of the League. I think that if he cannot do his work it is but right that he should resign. You may see him on the subject and do the best you can. As regards the future, I think it is not necessary for the All India Muslim League to meet just at present. I shall be in Delhi probably on or before the 20th January and we can consider then what steps, if necessary, shoud be taken.

Yours sincerely,

M. A. Jinnah.

* * *

SHIA POLITICAL CONFERENCE

July 25, 1944.

Dear Mr. Jinnah,

In view of your letter addressed to S. Sakhi Husain of Amroha published in the Press and your reference to the Shia Community in your speech at Sialkot, I was required by the last meeting of the Working Committee of the All-India Shia Political Conference to approach you and to request you to elucidate and define the status of the Shias in the scheme of Pakistan, as proposed by the Mutlim League. The necessity for this step has been felt because of the following among other circumstances:--

Several attempts have been made to propose from the Muslim League platform that the Government in the Pakistan should be modelled on the lines of the Government that prevailed, in Arabia just after the Prophet's death, (i.e. Hukumul Illahiya). Although it is realised that it is not possible to put the clock back by so many years, yet it is feared that this may be an attempt to curtail the freedom of religious rights and observance which has been enjoyed by the Shia heretofore.

(b) During elections for Muslim seats, it is a very common experience of a Shia candidate, whenever he is pitched against a Sunni candidate, to find that appeal is made to the religious fanaticism of the majority of voters, and a Shia is defeated merely because he is a Shia. It is a common practice on such occasion to allege that a Shia, because of certain peculiarities of his articles of faith, is not a Muslim at all, and as such not entitled to their votes.

(c) The bitter experience which the Shias had during the regime of the Congress in U.P. of the two Congress Muslim Ministers makes them unwilling to trust themselves in future, to similar type of Muslim Ministers. They are afraid that although in Pakistan Provinces there will be no Congress Ministeries, yet the men who will form the Cabinet may be of the same class and type.

(b) The Shia Political Conference gives considerable importance to its creed of complete independence for India and desires to carry on the struggle for it side by side with other political bodies in the country which have the same creed. The Shias are convinced that with the freedom of the country Pakistan will also be automatically achieved if majority of the Mussalmans so desire.

Although I have no final authority on behalf of the Shias generally, I feel that if the Muslim League gives them the following assurances they will feel perfectly satisfied.

(1) That there will be no encroachement on their religious freedom and observances in Pakistan, and no innovations which will hurt their religious susceptibilities will be inflicted.

(2) That during elections there should be no propaganda directly against the religious beliefs or practices of a Shia, and if there is any such propaganda then irrespective of the proof whether it has affected the result of the election or not, the election will be set aside at the instance of the Shia candidate. It may be necessary, to give a guarantee that the election rules will be amended to give effect to this assurance.

(3) That the Shias should be guaranteed sufficient number of seats in the Ministries, Legislatures, and all the elected bodies, as well as to all Judicial and Executive posts which should be a definite proportion of the Muslims who are appointed to these places. The proportion must necessarily vary in different Provinces, and will have to be fixed in consultation, with the representatives of the Shias in these Provinces.

(4) That the Muslim League, while fighting for Pakistan, will srtuggle for the independence of the country as a whole, and should be willing to settle its differences with other political parties, in order that the movement for the freedom of the country may not be jeopardised. It should be realised that insistence on the attainment of Pakistan first, is likely to delay considerably both Pakistan and Independence.

I may mention in the end according to me these are the most important points which have so far kept the Shia Political Conference and the majority of the Shias outside the Muslim League. I hope that as soon as a satisfactory understanding is arrived at on these questions there will probably be no difficulty left in two bodies working in harmony with each other.

Yours Sincerely,

Ali Zaheer.
President,
All-India Shia Political Conference.

* * *

Malabar Hill,
Bombay,
31st August, 1944.

Dear Sir,

I am in receipt of your letter of July 25th, and I regret I cannot discuss the points raised by you through and by means of correspondence. I enclose hereith a copy of a Press report of my interview with a deputation of the Shias of the Punjab dated March 20th for your information. I am confident that the majority of Shias are with the Muslim League and such of them as are still outside the League under some sort of misapprehension, are, in my opinion unwise in not joining the Muslim League without any reservation in the interests of the Shia's as well as of Muslim India generally. The Muslim League stands for justice and fairplay, and will always stand for these fundamental principles, and there is no need for the Shias to think that they will not be justly treated by the All-India Muslim League. I think it is a great disservice to the Muslim cause to create any kind of division between the Mussalmans of India, and I do not see any real cause or occasion for it. Our organisation is now in a position to meet out justice to every individual and recognise the merits wherever we have any voice or power to do so and as time goes on it will grow more and more in that direction. The Muslim League cannot recognise any other political organisation. Besides, most of the points that you have raised are matters for the Mussalmans themselves to deal with internally and some of them are totally irrelevant and are raised under a misapprehension and not in accordance with facts.

Yours faithfully,

M. A. Jinnah.

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Telegram dated 3rd October, 1945 from the Secretary of the Shia Conference, Lucknow

"Our invitation for the Shia All-Party Conference is issued. Leaders' presence urgently needed. Wire consent —Sajjad Ali Khan."

* * *

Quaid-e-Azam's reply—

"Your telegram. The organisers of the Shia Conference, I regret to say, are misguided and misled by our enemies. My advice to every Shia is to join the Muslim League unreservedly at this critical juncture. The other course is harmful generally to the Muslims of India and even more detrimental to the Shia interests. "

"The Muslim League and I have made it clear repeatedly that we stand for justice and fairplay towards every sect of Mussalmans and non-Muslim minorities. The Muslim League is already pledged to its basic principle of freedom for all religions and sects. The Muslim League will never interfere with the faith and belief of any sect amongst Musssalmans or non-Muslims and minorities. On the contrary, the cardinal and fundamental principles of the Muslim League laid down in the Lahore resolutions of March 1940, in clear terms, provides for effective safeguards and the protection of minorities and their religious rights of freedom. An overwhelming majority of Shias are with the League and legitimate grievances, if any, are a matter of our own internal concern, and can be dealt within our fold by the All-India Muslim League—M. A. Jinnah."

* * *

THARIANI, A. M.

5th March, 1945.

Dear Mr. Thariani,

I am sorry I was not able to see you before leaving for Delhi, but *I note the change* you have made in the title of the "Vatan". It is still not clear, and while I wish your paper all success, I would request you to make it quite clear that neither the Muslim League nor I have anything to do with the management, control, and the conduct of the paper. I also note on your letter-paper "Press Telegram: League Press". This is likely to convey the impression that your Press belongs to the Muslim League. I have no objection to your using anywhere by itself separately "Founder: Qaid-e-Azam M. A. Jinnah" but beyond that you must not directly or indirectly convey to the public that the "Vatan" belongs to the Muslim League or that the League or myself have any control of it directly or indirectly.

Yours sincerely,

M. A. Jinnah.

* * *

H. TRUMAN

Telegram dated December 8, 1947.

At this hour when the Muslim world has received a terrible shock owing to the most unfortunate decision of the United Nations Organization to enforce prtition of Palestine, I would like to address to you, Mr. President, this personal appeal.

2. The decision is ultra vires of the United Nations Charter and basically wrong and invalid in law.

3. Morally it is untenable. Politically, historically, geographically and practically it would be impossible to enforce partition againt the united resistance of the Arabs who have the full sympathy and support of over three hundred million Mussalmans and many non-Muslim countries and not only these who voted against UNO decision.

4. In the long run it will and must fail. The very people for whose benefit this decision is taken the Jews, who have already suffered terribly from Nazi persecution— will I greatly fear, suffer most if this unjust course is pursued. Moreover the decision presents a great danger to world peace.

5. May I therefore, at this eleventh hour, appeal to you and through you to the great and powerful American nation, which has always stood for justice, to uphold the rights of the Arab race. The Government and the people of America can yet save this dangerous situation by giving a correct lead and thus avoid the gravest consequences and repercussions.

6. May I, Mr. President, with your permission, release this telegram to the press.

M. A. Jinnah,
Governor General of Pakistan.

* * *

Reply dated 28th January, 1948.

"I appreciated greatly your message of December 8, 1947, and welcome the spirit in which it was sent. Such exchange of views are always helpful in the development of mutual understanding. I am sure that we have a common purpose in the maintenance of world peace on the basis of the principles incorporated in the Charter of the United Nations.

"Even with these common objectives it is only natural that differences in views will from time to time arise and it is only by frank and open discussion that these differences may be resolved. I have therefore instructed our Charge to discuss with you at some length the basis of United States policy on Palestine. I hope that this discussion will help to make the United States position clear and will serve to promote better understanding between our two countries."

H. Truman.
President
United States of America.

* * *

VITHALBHAI J. PATEL

In 1929 Vithalbhai Patel, as President of the Indian Legislative Assembly, approched Lord Irwin and impressed upon him the need of calling a Round Table Conference. Irwin showed his willingness to pursue the idea, provided he was assured of the support of the most of the responsible leaders. He opened conversations with Sapru and Jinnah on one side, and with Motilal and Gandhi on the other. Vithalbhai acted as the intermediary. On 31st October, 1929, Irwin made the press announcement indicating that before the Report of Simon Commission was presented, a conference should be set up in which His Majesty's Government should meet Indian representatives to seek greatest possible measurement of agreement on the proposals, later, to be submitted to Parliament. A group of politicians including Gandhi and members of the Congress Working Committee, on the one hand and Jinnah and Malaviya on the other, met at Delhi early in November to consider the Viceroy's declaration. A joint manifesto was issued, welcoming on the whole the issue of the British Government to palacate Indian opinion.

Mr. Jinnah and Vithalbhai Patel had a long talk with Mr. Gandhi on 30th November, 1929, at the Sabarmati Ashram and it was settled that the leaders should meet the Viceroy on 23rd December. Following letters between Vithalbhai and Irwin give the background--

20, Akbar Road,
New Delhi,
11th December, 1929.

My dear Lord Irwin,

As I am anxious that I should not be misunderstood, I write this to Your Excellency on a matter on which I feel my silence might cause some misunderstanding.

You are already aware that I and Mr. Jinnah had a long talk with Gandhi on the 30th of November last, at the Sabarmati Ashram. That meeting was brought about by me at the desire of Mr. Jinnah. It was settled at the meeting that Gandhi, Motilal, Sapru, and myself should meet you at the Viceregal Lodge, Delhi, on the 23rd of December, that Gandhi should write to Motilal to agree to the arrangement and on hearing from Gandhi that Motilal has so agreed, I should address a letter requesting Your Excellency to send out formal invitations to all of us.

Gandhi now writes to me that he has received a telegram from Motilal in reply to his letter that he (Motilal) has already received and accepted an invitation from Your Excellency to meet you on the 23rd of December, and that the idea is to discuss the Congress point of view with Your Excellency with Congressmen alone. In these circumstances, Gandhi adds that it was wholly unnecessary for me to move in the matter. On receipt of this letter, I at once sent a copy of it to Mr. Jinnah and informed him that the arrangement had fallen through.

I cannot help feeling that the plan we had arranged at the Sabramati Ashram would have been more effective and in any case, I wish you had invited Gandhi simultaneously with Motilal.

Yours Sincerely,

V. J. Patel.

* * *

The Viceroy's House,
New Delhi,
16th December, 1929.

Dear Mr. Patel,

His Excellency desires me to communicate to you the following message from him:

"I have just received your letter dated the 11th instant. I am mystified by passage therein saying that Motilal already received and accepted invitation from me to come and see me on December 23rd, and that the idea is for me to discuss matters with Congressmen alone. This is entirely at variance with position as I know it. This was explained in a letter I wrote to Sapru on December 3rd, repeating what I had said to Jinnah in Bombay to the effect that I should be glad to meet Gandhi, Jinnah, Motilal and Sapru in Delhi if they desired. I added that in view of events both in England and here it would help me greatly if the suggestion of such a meeting could come from those desiring to see me. In course of (a) letter to you despatched (on the) 14th of December, from Madras I mentioned that I had (a) letter from Jinnah last week saying that you might be writing to me about (the) possibility of my seeing Gandhi, yourself and others and I added that of course I was always ready to see any of the leaders who might express (a) desire to see me. I also mentioned my intention, if (the) meeting took place of making some sort of announcement to the effect that intimation had been made to me while on tour that Gandhi. Motilal, Sapru and Jinnah would be glad of (an) opportunity of placing me in possession of their views and that I had accordingly invited them to meeting. Tendencious report recently appearing in Press that I was calling a Conference of Congress Leaders will render some such statement essential, and what I propose takes account of difficulties on both sides. In view of (the) importance of clearing (the) misunderstanding, I should be grateful if you would take steps to clear the situation with Motilal and let me know how the misunderstanding has arisen. I am communicating in sense (of?) this telegram with (to) Jinnah."

Yours Sincerely,

Griffin.

* * *

However, the meeting at the Viceregal Lodge, *Delhi took place on 23rd December, but ended in a deadlock as a result of the intrigues of the two Nehrus and Gandhi. The circumstances are narrated in details by G I. Patel in Vithalbhai Patel—Life and Times —with a foreword by M.C. Chagla. The following extract sums up the situation:—*

"Vithalbhai had succeeded in bringing Jinnah and Gandhi together at Sabarmati, where they had evolved the greatest common measure of agreement to be discussed with Irwin. The Viceroy on his part had preferred to meet Gandhiji, Motilal, Jinnah, Sapru and Vithalbhai together. Vithalbhai was enturtsed with the work of fixing up the arrangement. But the whole move was threatened from an unexpected quarter. Somehow Motilal got the impression that he alone was to meet Irwin and acquaint him with the Congress viewpoint, It was only a personal talk between Motilalji and Vithabhai, and the tact of Sapru that ultimately cleared up the misunderstandng. And it appeared for a moment that things might be all right in the end.

The interview was to take place on the 23rd of December, 1929, when the Viceroy was scheduled to return to Delhi after his protracted tour in South India. During the interval much water had flown down the Ganges. Pandit Jawaharlal Nehru, the President-designate of the Congress, was definitely against any settlement such as was visualised by Motilalji himself, unless the Government were prepared to release every political prisoner and to give irrevocable pledge that Dominion Status would be granted at once. Motilalji was conciliatory in the meeting of leaders at Allahabad, and so was Gandhiji. As President of the All-India Federation of Trades Union at Nagpur, Jawaharlal declared his revolt, about the middle of December, against the possibility of any settlement by negotiations. It was apparent from the attitude taken up by him, which was backed up by all the younger and the more radical elements in the country, that a split was inevitable in the Congress ranks. Could Motilalji face such a situation? It was by no means easy for him to do so, as in that event he had not only to fight his own son, but also all the radical elements in the Congress. On his return from Nagpur, Jawaharlal prepared his speech for the Lahore Congress, and he showed it to Motilalji. How Motillji reacted to it at the time has not been known, but it appears that, for all practical purposes, a definite change took place in his attitude from that moment. He was of course in close touch with Gandhiji and it was evident that they had come to a clear decision about what they should do at the Viceroy's interview, on the 23rd of December. The conclusions which they had reached were treated as a close secret and were not communicated to Vithalbhai or to Sapru or to Jinnah, all of whom were there, in Delhi, on the 23rd, for the interview.

Irwin returned to Delhi, as arranged, on the 23rd morning, Although a dastardly attempt was made on that day to bomb the Viceroy's train by some fanatics near Delhi, Irwin who had escaped death, as if, by a miracle, proceeded unmoved to the Viceregal Lodge, received the leaders and was prepared for the interview. Irwin was enthusiastic about its outcome, and in anticipation had even prepared a list of certain political prisoners who were to be immediately released. Unfortunately, however, Gandhiji declared, at the very outset, that unless the Viceroy was prepared to give a pledge that the Round Table Conference would recommend nothing short of full Dominion Status, and to assure him that

the said pledge would be honoured by the British Government, he did not see any useful purpose in carrying on any further talks. Irwin was dumb-founded at this bolt from the blue. Vithalbhai, Sapru and Jinnah also were stunned at this sudden and, at the same time, inexplicable change in the attitude taken up by Gandhiji and Motilalji. Immediately it became clear that both Gandhiji and Motilalji had come prepared to give a short shrift to the interview.

A great opportunity for a settlement by negotiations was thus lost once again. One wonders why Gandhiji and Motilalji had ever entertained any proposal for an interview if they were not prepared to discuss the matter unless an understanding was given, at the very outset, by Irwin himself who obviously did not have the power of committing the British Parliament in advance. He could only make some recommendations, and the chances were that the British statesmen concerned would have preferred being guided by the conclusion of the man on the spot. The real beneficiary of this disastrous result was Pandit Jawahlal Nehru inasmuch as he could now claim to be the President of an undivided Congress. Gandhiji and Motilalji had their personal prestige and popularity enhanced. Vithalbhai alone found himself in a very embarrassing position at the sudden turn which the events had taken. All his efforts to bring the leaders and the Viceroy together, with a view to reaching a political settlement in the country dashed ignominiously to the ground. If he had initiated this move, he had aso kept the leaders concerned informed of all the developments from time to time. But Motilalji and Gandhiji, who had acquiesced in it, did not care to take him into confidence when they changed their attitude, and thought it fit to torpedo that well-laid plan without so much as a thought for what the engineer of that plan might feel."

* * *

20, Akbar Road,
New Delhi,
10th December, 1929.

My dear Jinnah,

I have received Mahatmaji's letter from Wardha in which he says that Motilalji wires to him that he has already recieved and also accepted invitation from the Viceroy to meet him on the 23rd. Gandhiji further says that it was under the circumstances unnecessary for us to move any further in the matter. He has given his reasons for this view in his letter a copy of which I enclose herewith to avoid any misunderstanding.

I still think our plan was much better. In any case, I cannot admire the wisdom of Lord Irwin in inviting Motilalji without simultaneously inviting Gandhiji. I only hope the meeting will bring the Congress and the Government nearer.

Yours Sincerely,

V. J. Patel.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay,
14th December, 1929.

Dear Mr. Patel,

I received your letter with the enclosure. Many thanks. I think it is just as well that Motilal is going to see His Excellency on the 23rd of December, by himself. There are many reasons why I say so, although the other course would perhaps have been far more advatageous and more effective. However, let us wait and see.

Yours Sincerely,

M. A. Jinnah.

* * *

20, Akbar Road,
New Delhi,
18th December, 1929.

My dear Jinnah,

Motilal saw me today and explained how misunderstanding had arisen. The accompanying copy of the telegram which I have today sent to His Excellency speaks for itself. You will thus see that our original arrangement stands and the Viceroy will in a day or two send out telegraphic invitations to five of us. You must, therefore, hold yourself in readiness to be here on the 22nd. Gandhi, Motilal and Sapru wil also be here on the 22nd. More when we meet.

Yours Sincerely,

V. J. Patel.

* * *

Telegram dated 18th December, 1929 from Vithalbhai Patel to Lord Irwin.

Seen Motilal who says he has seen your letter of third December to Sapru but Sapru's first suggestion to you to meet Motilal was the result of conversation between Sapru and Motilal in course of which Motilal accpcted Sapru's advice to discuss Congress point of view with you if invited by you Stop On receipt of your reply Sapru phoned to him at Lucknow that you should be glad to see him on 15th of November and that Motilal was to treat your letter to Sapru as an invitation Stop Sapru informed you that Motilal

was unable to get away from Lucknow to meet you on 15th at Lucknow saying that you hoped to meet him on 23rd of December Stop There was no mention of any other person seeing you with Motilal and he remained under the impression that he alone would do so Stop. He suggested to Sapru on Monday last that Gandhi may be invited to meet you with him and Sapru agreeing wrote and wired to you yesterday to that effect Stop Sapru saw Motilal yesterday just before latter left Allahabad and said nothing to remove Motilal's impression Stop Motilal believes that Sapru himself thought that you will meet him and Gandhi separately from Sapru and Jinnah Stop He therefore concluded that you intended to discuss Congress point of view with him and Gandhi alone Stop He regrets misunderstanding and says he has no objection if you also invite Sapru, Jinnah and President Patel to meet you at the same hour on the 23rd but does not wish it to be understood that the idea of interviewing you originated with him but that on Sapru's suggestion he agreed to do so if invited Stop. In view of all this I would advise you to send telegraphic invitation to all accordingly Stop Gandhi observe silence on 23rd but he would break it at three o'clock Stop I therefore suggest that meeting should be after that hour Stop He is at Wardha and arrives here on 22nd Stop Motilal will be in Lahore care of Congress Stop With regard to proposed announcement I suggest the following draft with the approval of Motilal—His Excelency having received intimation whilst on tour that Gandhi, Motilal, Jinnah and President Patel would be glad if invited to meet him and place him in possession of their views on the announcement regarding the proposed conference in London has accordingly invited them to a meeting at Viceroy's House, New Delhi on the 23rd of December Stop Motilal has seen his telegram."

V. J. Patel

* * *

WAVELL, LORD

Telegram dated June 14, 1945. from Lord Wavell to Mr. M. A. Jinnah

I hope you have heard my broadcast this evening. The text and that of the Secretary of State's simultaneous announcement in Parliament will appear in newspapers tomorrow. I hope you will agree to attend the conference which I have proposed. I have suggested 11 a.m. on June 25, at Viceregal Lodge, Simla, for first meetings. If you accept my invitation I should welcome a discussion with you before opening conference and suggest subject to your convenience 5 p.m. on June 24, at Viceregal Lodge, Simla. I have had accommodation reserved for you at Cecil Hotel in the hope that you will accept.

* * *

Telegram dated June 15, 1945 from Mr. M. A. Jinnah to His Excellency Lord Wavell

Your invitation of 14th. Shall be glad to meet you on 24th for discussion but as regards your proposals particularly conference, it requires clarifications which I hope will be available in our meeting of 24th. This will enable me consult my Working Committee

in the light of such clarifications and decide upon our course of action. May I request you therefore to postpone date of conference for a fortnight as time fixed is too short for meeting Working Committee members all over India. I reciprocate your appeal for co-operation and goodwill and hope that the Muslim League will make its contribution to any just and reasonable interim provisional settlement. Please reply.

* * *

Viceroy's telegram dated 16th June, 1945 to Mr. M. A. Jinnah:

I have now received your telegram to me of 15th June. I am grateful for your assurance of co-operation. My broadcast was very simple statement of the proposals and my intention is to deal at the conference itself with any points requiring clarification. I do not think it advisable to enter into detailed discussions before the conference meets. I would, therefore, prefer to adhere to date for opening of conference on 25th and hope that you will attend. Perhaps you could arrange for your Committee to meet in Simla. I shall look forward to seeing you on 24th. As your telegram has been published I am sending this to press.

Mr. Jinnah's reply to the Viceroy:

Received your telegram of 16th. I note your intention is to deal at the conference itself with any point requiring clarification. It, therefore, follows that till we have a complete picture of your proposals, as details would be no less vital than the fundamentals, we shall not be able to deal with them. Until I know full details of the scheme and am in a position to place the entire scheme before my Working Committee, it will serve no useful purpose to convene the meeting.

Further I hope that you will understand that calling Working Committee meeting at Simla as suggested by you on or before 25th is fraught with difficulties. First, they will be kept waiting indefinitey till the conference concludes. Second, it would not be easy for me to make arrangements for their suitable accommodation and travel from various provinces within the short time available. However, after my meeting you on 24th for discussion as suggested by you I may be in a better position to understand the situation and arrange things accordingly.

* * *

June 29th, 1945.

Dear Mr. Jinnah,

The following is the action which His Excellency would like you to take, if, after consultation with your Working Committee, you are are able to accept the suggestion he made at this morning's meeting of the conference:

(1) To prepare and send him a list giving the names of members of the Muslim League, who in your opinion could suitably be included in the proposed Executive Council. The number of names in this list should be not less than eight or more than twelve.

(2) If you think you can usefully suggest, for possible inclusions in the Executive Council, the names of persons of any community, who are not members of the Muslim League, you are at liberty to add them to your list, keeping them distinct from the names of Muslim League members.

His Excellency hopes he made it clear this morning that this is entirely optional.

His Excellency's intention is to scrutinise the lists sent to him and to see whether from them and possibly from additional names of his own, he can, on paper, form an Executive Council, likely to be acceptable to the parties and to His Majesty's Government. If so, he will consult leaders including yourself and thereafter decide whether it is worth while making definite proposals to the Conference.

Yours sincerely,

Evan Jenkins
P.S.V.

* * *

7th July, 1945

Dear Lord Wavell,

I placed before my Working Committee the suggestion made by Your Excellency at the last meeting of the conference and to me by your Private Secretary in his letter communicated on the 29th June. The Working Committee after careful consideration desire me to convey to you their views which are:

(1) With regard to your suggestion for submitting a panel of names of the members of the Muslim League for inclusion in the proposed Executive Council, the Working Committee desires to point out that when a similar proposal was made by Your Excellency's predecessor, Lord Linlithgow, in connection with his offer of August, 1940, the Working Committee opposed it and, when its objections were brought to the notice of Lord Linlithgow, he dropped the proposal and suggested another alternative in his letter dated the 25th of September, 1940, addressed to the President of the All-India Muslim League, an extract from which is given below:

"I appreciate, however, the difficulties which you made it clear to me, confronted you in connection with the formulation of the panel which I had earlier suggested to you; and in the light of our discussion I am content that the selection of representatives, while resting with the Governor-General should be based in the case of the Muslim League (and, should they so desire, of the other parties to be represented in my Council) not on a panel formally submitted, but on confidential discussion between the leader of the party concerned and myself."

This alternative was acceptable to the Muslim League. The Working Committee is of the opinion that the procedure settled on the previous occasions should be followed in the present case so far as the Muslim League is concerned.

(2) Further the Working Committee is emphatically of the opinion that all the Muslim members of the proposed Executive Council should be chosen from the Muslim League, subject to confidential discussion between your Excellency and the President of the Muslim League, before they are finally recommended by you to the Crown for appointment. The Working Committee feels very strongly on this point and regards it as one of the fundamental principles.

(3) Besides the foregoing, certain other points were aso discussed in the Working Committee particularly the question of providing an effective safeguard against unfair decisions of the majority. While the Committee appreciated the remarks in the statement of the Secretary of State in the House of Commons that the power of veto will be exercised by the Viceroy to protect the minority interest,, it was felt that some other effective safeguard would be necessary in the interest of smooth working of the interim arrangement. It was, however, thought that this question could be settled after the strength and the composition of the Executive Council was decided upon.

I have given in the above paragraphs the unanimous opinion of my Working Committee and I am ready and willing, if you so desire, to meet you and explain the reasons and the grounds for the decision arrived at by the Working Committee.

Yours sincerely,

M. A. Jinnah

* * *

July 9th, 1945.

Dear Mr. Jinnah,

His Excellency asks me to thank you for your letter of 7th July, and to say that he will be glad to see you at 4 p.m. this afternoon, or later this afternoon if that is more convenient to you. Perhaps you would be kind enough to ask your Secretary to ring me up and confirm the time.

Yours sincerely,

Evan Jenkins
P.S.V.

* * *

9th July, 1945.

Dear Mr. Jinnah,

At the end of our talk yesterday evening you said that I could make your problem easier if I replied in writing to your letter of 7th July. I do not think you expect any comment now on the first and third points in that letter. Our talk was concerned mainly with the second point, that all the Muslim members of the proposed Executive Council should be chosen from the Muslim League before they are finally recommended to the Crown for appointment.

(2) I fully appreciate your difficulties, but regret that I am unable to give you the guarantee you wish, i.e., that all the Muslim members of the proposed new Council shall necessarily be members of the Muslim League. As I explained to you, I cannot commit myself to give a similar guarantee to any other party.

I have to attempt to form an Executive Council representative, competent, and generally acceptable. But of course I cannot compel any person or any party to co-operate in my own solution if they do not wish to do so.

It will help me greatly if you will let me have names from the Muslim League and I sincerely hope you will do so. I asked for eight, but will certainly accept five if you do not wish to send more. You can consider later whether any solution I put forward is acceptable to you.

(3) During the next two or three years, decisions of great importance will have to be taken by the Government of India, whatever its composition may be. These decisions—on demobilisation, economic development, taxation, trade and so on—cannot wait, and it is the hope of His Majesty's Government that the Executive Council responsible for them will be one in which the major political parties are represented. It will be of course my principle duty to see fairplay between all parties not only in the composition of the proposed Council but in its working.

(4) I need the active help of your colleagues and yourself, and I am sure you will give it to me. I have no objection to your showing this letter to your colleagues, but it is not intended for publication.

Yours sincerely,

Wavell

* * *

9th July, 1945.

Dear Lord Wavell,

I thank you for your letter of the 9th July, which I placed before my Working Committee. The Committee after giving its very careful consideration to the matter, desires me to state that it regrets very much to note that Your Excellency is not able to give the assurance that all the Muslim members of the proposed Executive Conucil will be selected from the Muslim League. In my letter of the 7th July, I mentioned that the Committee considers this as one of the fundamental principles and in the circumstances, I regret, I am not in a position to send the names on behalf of the Muslim League for inclusion in the proposed Executive Council desired by you.

I should like to assure your Excellency that it has been the earnest desire of the Committee and myself to help in every reasonable way, but it is not possible for us to depart from our fundamental principles. I need not therefore, at present say anything more with regard to the other points raised.

Yours sincerely,

M. A. Jinnah

* * *

10th July, 1945

Dear Mr. Jinnah,

His Excellency asks me to thank you for your letter of 9th July. He will have to take two or three days to consider the position and will write to you when he has decided what to do.

Yours sincerely,

Evan Jenkins
P.S.V.

* * *

(Personal and confidential) June 4, 1946.

Dear Mr. Jinnah,

You asked me yesterday to give you an assurance about the action that would be taken if one party accepted the scheme in the Cabinet Delegation's statement of May 16, and the other refused.

I can give you on behalf of the Cabinet Delegation my personal assurance that we do not propose to make any discrimination in the treatment of either party and that we shall go ahead with the plan laid down in the statement so far as circumstances permit if either party accepts, but we hope that both will accept.

I should be grateful if you would see that the existence of this assurance does not become public. If it is necessary for you to tell Working Committee that you have an assurance. I should be grateful if you would explain to them this condition.

Yours sincerely,

Wavell

* * *

June 8, 1946.

Dear Lord Wavell,

During the course of our discussions regarding the interim government at Simla and thereafter at Delhi on the 3rd June, after my arrival, and before the meeting of the Muslim League Working Committee took place, you were good enought to give me the assurance that there will be only 12 portfolios, five on behalf of the League, five Congress, one Sikh and one Christian or Anglo-Indian, and that as regards the portfolios, the most important portfolios will be equally divided between the League and the Congress in the distribution thereof, further details being left open for discussion.

With your previous permission I informed the Working Committee of this assurance and this was one of the most important considerations which weighed with them together with the statement of the Cabinet Mission. These two together formed one whole and, as such, the Council of the All-India Muslim League has given its final decision on June 6. I may further inform you that similarly I had to repeat the assurance to the Council before they finally gave their approval. As you know, the meeting of the All-India League Council was held in camera and there, again, the House showed great opposition to the scheme in the beginning.

During the course of discussions at a very early stage, a large body of opposition was satisfied when I made the statement in answer to the very pressing question as to what our position will be with regard to the interim government. But for this assurance, we could not have got the approval of the Council to the scheme. As requested by you, I took as much care as possible to see that it did not become public.

I am writing this letter to you as I find that a very sinister agitation has been set on foot by the Congress press against your formula stated above, which was the turning point in our having secured the decision of the Council. Any departure from this formula, directly or indirectly, will lead to very serious consequences and will not secure the co-operation of the Muslim League.

You know further that the Congress may adopt an offensive attitude by including a Muslim in their quota, which will be strongly resented by the Muslim League and which will be another very great hurdle before us.

Yours sincerely,

M. A. Jinnah

* * *

June 9, 1946.

Dear Mr. Jinnah,

Thank you for your letter of yesterday. You speak of an assurance about the 5: 5: 2 ratio. There was no assurance on this point, but I told you, as I told the Congress, that this was what I had in mind. It would be wrong for me to leave you under the impression that there was any assurance, althouh I hope that we may reach agreement on that basis.

Yours sincerely,

Wavell.

* * *

June 12, 1946.

Dear Mr. Jinnah,

I am anxious to have an opportunity of consulting you togther with Mr. Nehru as to how best I can fill the various posts in the interim government. Could you come to see me for this purpose at 5 p.m. today?

It is not my intention to discuss any question of principle such as "parity" or otherwise, but to concentrate upon what I know to be our common objective, that is, to get the best possible interim government drawn from the two major parties and some of the minorities and to approach this decision by a consideration of what the portfolios should be and how each one can best be filled.

Yours sincerely,

I am sending a similar letter to Mr. Nehru.

Wavell.

* * *

Dear Lord Wavell June 12, 1946.

I am in receipt of your letter of June 12.

I have already informed you by my letter dated June 8, that our decision accepting the scheme in the statement of the Cabinet Delegation was based on your formula of parity as one of the most important considerations which weighed with the Working Committee and the Council of the Muslim League in finally arriving at their decision.

I understand that the Congress have not yet given their decision. It seems to me that until they decide it is not advisable to discuss how best either personnel or portfolios should be adjusted. I agree with you that important portfolios should be equally distributed between the two major parties and we should get the best possible men for these portfolios.

But I am of the opinion that no use or purpose would be served until the Congress have given their decision with regard to the scheme embodied in the statement of the Cabinet Mission of May 16.

If you wish to discuss anything further I shall be glad to see you alone.

Yours sincerely,

M. A. Jinnah.

* * *

June 15, 1946.

Dear Mr. Jinnah,

I am writing to inform you that after discussions with the Congress representatives I have failed to negotiate an agreement on the basis which I suggested to you. The Cabinet Mission and myself have therefore, decided to issue tomorrow a statement on the action we propose to take and we will let you have a copy of this before publication.

Yours sincerely,

Wavell.

* * *

June 18, 1946.

Dear Lord Wavell

In the course of my interview with you this evening you informed me that the Congress proposed to substitute Dr. Zakir Hussain for one of the Caste Hindus invited by you to join an interim government although you expressed the hope that they would not do so.

I told you that the reaction of Muslim India would be deadly against such a substitution and the Muslim League would never accept the nomination of any Muslim by you other than a Muslim Leaguer.

I placed the matter before my Working Committee and it has unanimously endorsed this view and considers it vital and fundamental.

Yours sincerely,

M. A. Jinnah

* * *

June 19, 1946.

Dear Lord Wavell,

I am in receipt of your letter of the 16th June, 1946, together with an advance copy of the statement by the Cabinet Delegation and yourself of the same date.

In my interview with you at Simla prior to the announcement of the Cabinet Delegation's proposls, you had informed me that you were going to form the interim government consisting of 12 members on the basis of five Muslim League, five Congress, one Sikh and one Indian Christian or Anglo-Indian. As regards the profolios, you had indicated that the important ones would be equally divided between the Muslim League and the Congress but details of actual allotment were to be left open for discussion. After the statement of the Cabinet Delegation and yourself, dated the 16th of May, 1946, you again, on the 3rd of June, at New Delhi, gave me to understand that the formula for the formation of the interim government disclosed to me at Simla would be followed. On both the occasions I sought your permission to communicate this information to my Working Committee which you kindly gave. Accordingly I gave a full account of the talks I had with you and the decision of the Working Committee in regard to the acceptance of the long-term proposals was largely influenced by the faith which they reposed in the scheme for the formation of the interim government disclosed by you to me on the two occasions. Further, as I have already pointed out in my letter to you of 8th June, 1946, I made the statement before the Council of the All-India Muslim League that was the formula, which, I was assured by you, would be the basis on which you would proceed to form your interim government, and, therefore, this formed an integral part of the plan embodied on the statement of the Cabinet Delegation. This was one of the most important considerations which weighted with the Council of the All-India Muslim League also in arriving at their decision, although even then there was a section that was opposed to the plan being accepted.

When the Congress press started the sinister agitation against Congress—League parity, with a view to informing you of the Muslim League stand, I wrote to you on the 8th June, that "any departure from this formula, directly or indirectly, will lead to serious consequences and will not secure the co-operation of the Muslim League."

Subsequently, in my interview with you on the 13th June, you informed me that you wanted to alter the basis and proceed on the formula of five Muslim League, and three others, namely, one Sikh, one Scheduled Caste, and one Indian Christian. I told you then that if any change was proposed to be made I would have to place the matter to call another meeting of the Council of the All-India Muslim League. I also informed you that when the Congress finally agreed to your new formula I would then place it before my Working Committee to take such action as they deemed necessary.

After discussion with the Congress representatives you wrote to me on the 15th June, informing me that you had failed to negotiate an agreement on the composition of the interim government on the basis of 5: 5: 3 and that the Cabinet Delegation and yourself would issue a statement on the 16th of June, on the action that you proposed to take and that you would let me have a copy of it before publication.

Accordingly you sent me a copy of the statement by the Cabinet Delegation and yourself issued on the 16th June, with a covering letter of the same date, which I placed before my Working Committee, who after careful consideration of the matter have authorised me to state as follows:

(a) That the Working Committee are surprised that invitations have been issued to five Muslim Leaguers to join the interim government without calling for a list from the leader of the Muslim League.

(b) That your latest proposal on the basis of which you now desire to form your interim government shows that you have abandoned parity between the Congress and the Muslim League, the two major parties, and have substituted parity between the Muslim League and Caste Hindus, and have added a fourth representative of the minorities namely, a Parsee. One of the minority representatives nominated by you, i.e. Mr. Jagjivan Ram, is a Congressman and has been selected, it appears, not to give real representation to the Scheduled Castes, but to give an additional seat to the Congress in the interim government;

(c) That the modifications which have been made in the original formula for the interim government have adversely affected the proportion of the Muslims in the interim government as a whole and as against the Congress as a single group;

(d) That in view of the serious changes which have, from time to time been made to satisfy the Congress, it is not possible for the Working Committee to arrive at any decision in the matter of the formation of the interim government so long as the Congress does not finally convey its decision on the proposals to you; and

(e) That the question of distribution of portfolios should also be finally decided so that there may be no further hitch created by the Congress in this regard and the Working Committee may have a complete picture before them when they meet to consider the proposals.

Further, I shall be grateful if you will please make the following points clear with reference to your letter and statement of the 16th June:

1. Whether the proposals contained in the statement for the setting up of an interim government are now final or whether they are still open to any further change or modification at the instance of any of the parties or persons concerned;

2. Whether the total number of 14 members of the government as proposed in the statement would remain unchanged during the interim period;

3. If any person or persons invited as representatives of the four minorities, viz., the Scheduled Castes, the Sikhs, the Indian Christians and the Parsees, is, or are, unable to accept the invitation to join the interim government for personal or other reasons how will the vacancy or vacancies thus created be filled by the Viceroy; and whether in filling up the vacancy or vacancies the leader of the Muslim League will be consulted and his consent obtained;

4. (a) Whether during the interim period for which the coalition government is being set up the proportion of members of the government, community-wise, as provided in the proposals, will be maintained;

(b) Whether the present representation given to four minorities, viz., the Scheduled Castes, the Sikhs, the Indian Christians and the Parsees will be adhered to without any change or modification; and

5. In view of the substitution of 14 now proposed for the original of 12, and the change made in the original formula, whether there will be a provision, in order to safeguard Muslim interests, that the Executive Council shall not take any decision on any major communal issue if the majority of the Muslim members are opposed to it.

I trust that you will kindly favour me with your reply as early as possible.

Yours sincerely,

M. A. Jinnah.

* * *

June 20, 1946.

Dear Mr. Jinnah,

I thank you for your letter of the 19th June, which I have shown to the Cabinet Mission.

I do not think it is necessary for me to comment on the first part of your letter. I am sure you will appreciate that negotiations designed to secure acceptance by two parties with conflicting interests may not always end on the same basis as that on which they began; and, as you know, I never gave you any guarantee that they would necessarily be concluded on any particular basis.

I note the views of the Muslim League set out in paragraphs (a) to (e) of your letter.

The intention in the statement of June 16, was that the discussion of portfolios with leaders of the two main parties should follow the acceptance by both parties of the scheme. This intention still holds, since until the names are known, it is difficult to decide on the distribution of portfolios.

On the points which you desire to be made clear in connection with the government to be formed under our statement of June 16, I gave you the following reply after consultation with the Delegation:

(1) Until I have received acceptance from those invited to take office in the interim government, the names in the statement cannot be regarded as final. But no change in principle will be made in the statement without the consent of the two major parties.

(2) No change in the number of 14 members of the interim government will be made without the agreement of the two major parties.

(3) If any vacancy occurs among the seats at present allotted to representatives of minorities, I shall naturally consult both the main parties before filling it.

(4) (a) and (b). The proportion of members community-wise will not be changed without the agreement of the two major parties.

(5) No decision on a major communal issue could be taken by the interim government if the majority of either of the main parties were opposed to it. I pointed this out to the Congress President and he agreed that the Congress appreciated this point.

If you agree, I will send copies of the questions in your letter and of paragraphs 4 and 5 of this letter to the President of the Congress.

Yours sincerely,

Wavell.

* * *

June 21, 1946.

Dear Lord Wavell,

I thank you for your letter of June 20 (No 45).

With regard to paragraph 2, of your letter, I regret I am unable to agree with the view that you take.

As regards your request whether you should send copies of the questions 4 (a) and 4 (b) in my letter and paragraphs 4 and 5 of your letter under reply to the President of the Congress, I have no objection if you think it proper to do so.

Yours sincerely,

M. A. Jinnah.

* * *

June 25, 1946.

Dear Mr. Jinnah,

You asked for a letter in confirmation of what the Mission said to you this evening. We informed you that the Congress had accepted the statement of May 16, while refusing to take part in the interim government proposed in the statement of June 16. This has produced situation in which paragraph 8 of the statement of June 16, takes effect.

This paragraph said that if either of the two major parties was unwilling to join in the setting up of a coalition government on the lines laid down in the statement, the Viceroy would proceed with the formation of an interim government which will be as representative as possible of those willing to accept the statement of May 16.

Since the Congress and the Muslim League have now both accepted the statement of May 16, it is the intention to form a coalition government including both those parties as soon as possbile. In view, however, of the long negotiations which have already taken place and since we all have other work to do, we feel that it will be better to have a short interval before proceeding with further negotiations for the formation of an interim government.

This, therefore, is the course of action we propose to adopt unless the two main parties can within the next few days agree upon a basis on which they can co-operate in a coalition government.

Meanwhile the election and summoning of a Constituent Assembly as laid down in the statement of May 16, are going forward.

Yours sincerely,

Wavell.

* * *

June 26, 1946.

Dear Lord Wavell,

I received your letter dated June 25, at midnight last night after I had sent you the resolution of my Working Committee passed at its meeting yesterday with a covering letter of the same date agreeing to join the interim government on the basis of the statement of the Cabinet Mission and yourself dated June 16, and the clarifications and assurances given by you after consultation with the Cabinet Mission in your letter dated June 20 addressed to me.

I regret that the Congress while accepting the statement of May 16, should have rejected the proposals regarding the setting up of the interim government on the basis of the statement of June 16, which was the final decision of the Cabinet Mission and yourself in this regard.

May I draw your attention to paragrph 8 of the statement of June 16, which clearly lays down that the acceptance of the statement of May 16, and rejection of the final proposals embodied in the statement of June 16, cannot change the basis and principles laid down therein.

In paragraph 3 of your letter, when you say that the Viceroy would proceed with the formation of an interim government 'which will be as representative as possible, of those willing to accept the statement of May 16', the quotation qualifies them to be included in the interim govesment, but only on the basis of and the principles laid down in your proposals of June 16.

In these circumstances, as indicated in the statement of June 16, paragraph 7, that you aimed at inaugurating the interim government about June 26, I hope you will not now delay the matter but go ahead with the formation of the interim government on the basis of your statement of June 16.

Yours sincerely,

M. A. Jinnah.

* * *

June 27, 1946.

Dear Mr. Jinnah,

Thank you for your letter of yesterday, I am sorry that my letter did not reach you till after the meeting of your Working Committee had ended.

As we explained to you during our interview on Tuesday, the Cabinet Mission and I consider that in the light of paragraph 8 of the statement of June 16, I am clearly bound to make an attempt to form a government representative of both the major parties, since both have accepted the statement of May 16.

I think you will agree that it is essential to have a short interval before resuming negotiations; and, as we informed you, it is proposed to set up a temporary 'caretaker' government of officials. I intend reopening negotiations after elections are completed. Meanwhile the Cabinet Mission will return home to report.

Yours sincerely,

Wavell

* * *

June 28, 1946.

Dear Lord Wavell

I am in receipt of your letter of June 27. I had already pointed out by my letter of June 26, in reply to yours of June 25, and also at the interview on Tuesday, June 25, with you and the Cabinet Mission that you were in honour bound to proceed forthwith with the formation of your interim government in accordance with the statement of June 16, which was final, and the assurances given to us.

The Cabinet Mission and yourself issued an official statement late in the evening of June 26, and, as I have pointed out in my statement issued to the press yesterday, by that pronouncement you have chosen to go back upon your pledged word by postponing the formation of the interim government.

Now I have received your letter of June 27, and hereby inform you that I cannot agree with you when you say in your letter that ' it is essential to have a short interval before resuming negotiations". I repeat that you should have proceeded in terms of paragraph 8 of the statement of June 16, without delay. But since you have adopted this course of action in the official statement of the Cabinet Mission and yourself, which is neither fair nor just, I strongly urge upon you without prejudice that the elections to the Constituent Assembly should also be postponed as you know that according to all the relevant docu-

ments and particularly the two statements of the Cabinet Mission and yourself dated May 16 and 25, the long-term plan and the formation of the interim government formed one whole, each constituting an integral part of the whole scheme. It is, therefore, undesirable to proceed with one part, i.e., elections to the Constituent Assembly, and to postpone the other.

Yours sincerely,

M. A. Jinnah.

* * *

June 28, 1946.

Dear Mr. Jinnah,

The Cabinet Mission and I feel that there are certain points in your statement released yesterday which it would be wrong to leave unanswered.

You will remember that at an interview which the Cabinet Mission and I had with you on the evening of the 25th June, before the meeting of your Working Committee at which you accepted the proposals in the statement of the 16th June, explained to you that as the Congress had accepted the statement of the 16th May, while refusing to take part in the interim government proposed in the statement of the 16th June, this had produced a situation in which paragraph 8 of the statement of the 16th June, took effect. This paragraph stated that if either of the two major parties was unwilling to join in the setting up of a coalition government on the lines laid down in that statement, the Viceroy would proceed with the formation of an interim government which would be as representative as possible of those willing to accept the statement of the 16th May.

We said that since the Congress and the Muslim League had now both accepted the statement of the 16th May, it was the intention to form a coalition government including both those parties as soon as possible. In view, however, of the long negotiations which had already taken place, and since we all had other work to do, we felt that it would be better to have a short interval before proceeding with further negotiaions for the formation of an interim government. Thus whatever interpretation you may put on paragraph 8,your Working Committee can have been in no doubt as to the course we proposed to adopt.

I confirmed in writing the same evening what we had told you.

Secondly, the assurances which you quote in your statement related specifically to the particular interim government that would have been set up if both major parties had accepted the statement of the 16th June.

To prevent misunderstanding I propose to publish this letter together with your letter of the 19th June, the substance of which has already appeared in the press, and my reply of the 20th June.

Yours sincerely,

Wavell.

* * *

June 28, 1946.

Dear Mr. Jinnah,

I have received your letter of the 28th June, and have shown it to the Cabinet Ministers.

We are quite unable to accept your suggestion that we have gone back on our word. As I have said in a letter to you earlier today our course of action was determined by what had been laid down in paragraph 8 of the statement of the 16th June, and we had made it plain to you before your Working Committee meeting on the 25th June, that we proposed to follow this course.

The arrangements for the elections to the Constituent Assembly have already been put into operaion and we do not propose to postpone them.

As the substance of your letter was included in the All-India Radio news today I am publishing this reply.

Yours sincerely.

Wavell.

* * *

June 28, 1946.

Dear Lord Wavell

I am in receipt of your letter of June 28. The facts are correctly stated in my statement that was released to the Press yesterday, June 27. The explanation that you now give in your letter under reply of what took place between me and the Cabinet Mission and yourself does not change in any way the position.

The fact is that you did not communicate to me your views officially before the meeting of the Working Committee. I requested you to give your views officially to me and you did so by your letter of June 25, which reached me at midnight after the Working

Committee had passed their resolution which was released to the press according to the solemn arrangement that we were to give our reply immediately after the decision of the Congress. If you wish to take the credit that some indication was given to me of the change on your part in the course of the interview, where we discussed so many things, you may do so.

As regards paragraph 2 of your letter I am surprised when you say that the assurances quoted by me from your letter in my statement were given if both the major parties had accepted the statement of June 16. No such indication of any condition is given in your letter of June 20, which I understand from your Private Secretary has already been released to the press together with some other correspondence. May I request you to release this letter also.

I have received a second letter from you dated June 28. May I also request you to publish the full text of my letter of June 28, asking you to postpone the Constituent Assembly elections and not only a substance of it which might have appeared in the All-India Radio broadcast-as you proposed to release your reply to the press.

Yours sincerely,

M. A. Jinnah.

* * *

June 29, 1946.

Dear Mr. Jinnah

Thank you for your letter of yesterday.

In regard to your paragraph 3, I refer to the opening sentence of paragraph 5 of my letter of June 20, which reads as follows: "On the points which you desire to make clear in connection with the government to be formed under our statement of June 18, I give you the following reply after consultation with the Cabinet Mission."

I have underlined the relevant words. It was clear from this sentence that the assurances given applied only to the particular interim government proposed in the statement of June 16.

I have no objection to your publishing your letter of June 28, suggesting postponement of elections to the Constituent Assembly and your letter under reply.

Yours sincerely,

Wavell

* * *

Statement of Mr. M. A. Jinnah

Complaining that not all the letters that passed between him and the Viceroy, were published, Mr. Jinnah released the other letters and stated as follows:

The Cabinet Delegation and His Excellency the Viceroy have thought fit to release only a few letters torn from the rest of the correspondence that passed between me and the delegation and the Viceroy, which have a very important bearing on the present controversy: that the Viceroy did make a clear representation to me that he would proceed to form his interim government on the basis of the formula 5: 5: 2, i.e. five representatives of the Muslim League, five of the Congress one Sikh and one Indian Christian or Anglo-Indian, and that as regards the portfolios, the most important portfolios will be equally divided between the League and the Congress in distribution thereof. further details being left open for discussion.

The Viceroy further authorised me to make that representation to my Working Committee and the Council of the All-India Muslim League, which I did, and, it was on that basis that both the Working Committee and the Council were induced to accept the long-term plan and the proposal for the interim government together as a whole.

This formula had a vital bearing and did greatly weigh with the Council of the All-India Muslim League in coming to their final decision, which was communicated to the Viceroy on June 7. Immediately thereafter, sinister agitation was set on foot by the Congress press against this formula, and I informed the Viceroy by my letter of June 8, by way of caution, that there should be no departure from this formula. Below is the full-text of this letter which speaks for itself.

* * *

22nd July, 1946.

(Personal and Confidential).

Dear Mr. Jinnah,

I declare my intention of replacing the present caretaker government of officials by an interim coalition government as soon as possible; and am now putting to you as President of the Muslim League and to the President of the Congress the proposals set out below.

2. I think you will probably agree with me that our negotiations both this summer and last year were hampered by the attendant publicity, I am, therefore, seeking your co-operation in conducting at any rate the preliminary stages of the negotiations on a strictly personal and secret basis between myself and the two Presidents. I very much hope that you will prevent this correspondence being known to or discussed in the press until we

have seen whether we can find some basis of agreement. I realise, of course, that you will have at some stage to secure the approval of your Working Committee; but I believe it will be best to try and reach some basis of agreement between ourselves as first step. I propose the following for your consideration:

(a) The interim government will consist of 14 members.

(b) Six members (to include one Scheduled Caste representative) will be nominated by the Congress: Five members will be nominated by the Muslim League. Three representatives of minorities will be nominated by the Viceroy. One of these places will be kept for a Sikh. It will not be open to either Congress or the Muslim League to ojbect to the names submitted by the other party, provided they are accepted by the Viceroy.

(c) Distribution of portfolios will be decided after the parties have agreed to enter the government and have submitted their names. The Congress and the Muslim League will each have an equitable share of the most important portfolios.

(d) The assurance about the status of the interim government which I gave in my letter dated 30th May, to Maulana Azad will stand.

3. I would welcome a convention, if freely offered by the Congress, that major communal issues can only be decided by the assent of both the major parties. But I have never thought that it was essential to mahe this a formal condition since in fact a coalition government could work on no other basis.

4. I sincerely trust that your party will agree to co-operate in the administration of India on the above basis, while the work of constitution making proceeds. I am confident that this will be of the greatest possible benefit to India. I suggest that we should not spend further time in negotiation; but should try out at once a government on the basis proposed above. If it does not work, and you find the conditions unsatisfactory, it will be open to you to withdraw, but I am confident that you will not.

5. Would you be good enough to let me know very soon whether the Muslim League will enter in the interim government on this basis? I have written in similar terms to Pandit Nehru and enclose a copy of my letter to him.

Yours sincerely,

Wavell.

P.S. I am seeing Pandit Nehru this afternoon on other matters and will hand him his letter then.

* * *

31st July 1946.

Dear Lord Wavell,

I am in receipt of your letter of 22nd July, and I notice that this is the fourth basis that you are suggesting for the formation of your interim government. From 5: 5: 2 you came to 5: 5: 3 and then 5: 5: 4 as embodied in the statement of the Cabinet Delegation and yourself dated the 16th June, 1946, which was announced by you as final. Now you are making this fourth proporal i.e.. 6: 5: 3.

Every time the Congress turned down the previous three proposals as you were unable to appease them or propitiate them; and every time the departure was prejudical to the League and in favour of the Congress.

And now you have put your fourth proposal for my consideration.

It gives a go by all the important terms which we^r^e in favour of the Muslim League; the Congresss will have six members out of 14 as against 5 members of the Muslim League which breaks straightaway the principle of parity; and you are letting down the Scheduled Castes as one of them is proposed to be nominated by the Congress and not by the real spokesmen of the Scheduled Castes. I note that you say that five members will be nominated by the Muslim League. Next, three members by the minorities be nominated by the Viceroy without reference to or consultation with the Muslim League. The only indication that you have given is that one of these places will be kept for a Sikh.

Then you proceed on to say that 'it will not be open either to the Congress or the Muslim League to object to names submitted by other party, provided they are accepted by the Viceroy' and from this I gather that it will be open to the Congress to nominate a quisling Muslim.

As to the distribution of portfolios, I note you say that "the Congress and the Muslim League will have an equitable share of the most important portfolios", and not equal as it was orginally proposed.

As to the assurance about safeguards i.e., that major communal issue could only be decided by the consent of both the major parties, you sayt hat 'it will be only considered if freely offered by the Congress', but you do not attach much importance to it and you conclude by saying that if the interim government does not work when formed on this basis and if we find conditions unsatisfactory, it will be open to us to withdraw. I believe in the principle 'prevention is better than cure'.

This is a very clear and substantial departure, most *detrimental to the Muslim* League, and is obviously intended to appease the Congress and devised primarily to meet their wishes.

Taking the final proposal of June 16, 1946, in your letter dated the 20th of June, you informed me that 14 members were invited by you on the basis of parity between Hindus and Muslims and community-wise and that it will not be changed without the agreement of two major parties. Apart from the secret talks you had with the Congress you clearly conveyed to us that the invitees were asked to join specifically on the basis of 5 Hindus, 5 Muslims, one Sikh, one Scheduled Caste, one Christian and, one Parsee. Your present proposal clearly destroys the principles of parity as well as representation according to communities and gives a clear majority to the Congress as against the Muslim League to start with.

Further the Scheduled Caste will be nominated by the Congress, which in my opinion is most unjust to a community of 60 million people, who are groaning under the social and economic tyranny of the high Caste Hindus, whom alone the Congress really represents.

As regards representatives of other minorities, they will be nominated by you without reference to or any consultation with the Muslim League. This again is a departure from what you stated in your letter of the 20th June, that "if any vacancy occurs among the seats at present allotted to the representatives of the minorities, I shall naturally consult both the major parties before filling it.' I think you will appreciate that when you start with 6 Congress and 5 Muslim League with a Congress majority, the minority representatives will hold a very strong position as a balancing element, who would be nominated by you without having even consultation with the Muslim League and this is a sericous deporture from what we were assured of in your letter of the 20th of June.

You categorically state in your letter of 20th June, paragraph 5, that no 'decision on a maior communal issue would be taken by the interim government if a majority of the representatives of either of the two major parties were opposed to it', whereas now in the present proposal you inform me that you will welcome a convention if freely offered by the Congress.

As you have written this letter to me and is strictly personal and secret I can only say that in my opinion there is no chance of my Working Committee accepting this proposal.

Yours sincerely,

M. A. Jinnah.

* * *

8th August, 1946.

(Personal and Secret).

Dear Mr. Jinnah,

I have received your letter of the 31st July, about my proposal for an interim government.

2. I am sorry that things have gone the way they have, but I do not think it would be profitable now to enter into a detailed discussion of the points you raise in your letter. I will only remind you that the basis of representation which I suggested in the letter to which you now reply is the same as the one the Muslim League Working Committee accepted at the end of June, namely, 6: 5: 3.

3. In view of the League resolutions of the 29th July, I have now decided to invite the Congress to make proposals for an interim government, and I am sure that if they make a reasonable offer to you of a coalition, I can rely on you for a ready response. I have told the President of the Congress that any interim government would be on the basis of the assurances given in my letter of the 30th May to Maulana Azad.

I hope we may have an opportunity of meeting soon.

Yours sincerely,

Wavell.

* * *

October 3, 1946.

Dear Lord Wavell,

At the end of our last interview on October 2, 1946, it was agreed that I should finally put before you the various proposals that emerged out of our discussions, for your consideration and reply. Accordingly, I am enclosing herewith various proposals that have been formulated by me.

Yours sincerely,

M. A. Jinnah.

* * *

Enclosure:

1. The total number of the members of the Executive Council to be 14.

2. Six nominees of the Congress will include one Scheduled Caste representative, but it must not be taken that the Muslim League has agreed to, or approves of, the selection of the Scheduled Caste representative, the ultimate responsibility in that behalf being with the Governor-General and the Viceroy.

3. That the Congress should not include in the remaining five members of their quota a Muslim of their choice.

4. Safeguard.—That there should be a convention that on major communal issues, if the majority of Hindu or Muslim members of the Executive Council are opposed, then no decision should be taken.

5. An alternative or rotational Vice-President should be appointed in fairness to both major communities, as was adopted in the U.N.O. Conference.

6. The Muslim League was not consulted in the selection of the three minority representatives, i.e., Sikh, Indian Christian and Parsi, and it should not be taken that the Muslim League approves of the selection that has been made. But in future, in the event of there being a vacancy owing to death, resignation or otherwise, representatives of these minorities should be chosen in consultation with the two major parties-the Muslim League and the Congress.

7. Portfolios.—The most important portfolios should be equally distributed between the two major parties-the Muslim League and the Congress.

8. That the above arrangement should not be changed or modified unless both the major parties-the Muslim League and the Congress-agree

9. The question of the settlement of the long-term plan should stand over until a better and more conducive atmosphere is created and an agreement has been reached on the points stated above and after the interim government has been reformed and finally set up.

* * *

October 4, 1946.

Dear Mr. Jinnah,

Thank you for your letter dated yesterday. Replies to your nine points are as follows:—

1. This is agreed.

2. I note that what you say and accept that the responsibility is mine

3. I am unable to agree to this. Each party must be equally free to nominate its own representatives.

4. In a coalition government it is impossible to decide major matters of policy when one of the main parties to the coalition is strongly against a course of action proposed. My present colleagues and I are agreed that it would be fatal to allow major communal issues to be decided by vote in the Cabinet. The efficiency and prestige of the interim government will depend on ensuring that differences are resolved in advance of Cabinet meetings by friendly discussions. A coalition government either works by a process of mutual adjustments or does not work at all.

5. The arrangement of alternative or rotational Vice-President would present practical difficulty, and I do not consider it feasible. I will, however, arrange to nominate a Muslim League member to preside over the Cabinet in the event of the Governor-General and the Vice-President being absent. I will also nominate a Muslim League member as Vice-Chairman of the Co-ordination Committee of the Cabinet, which is most important. I am Chairman of this Committee and in the past have presided almost invariably, but I shall probably do so only on special occasions in future.

6. I accept that both major parties would be consulted before filling a vacancy in any of these three seats.

7. In present conditions all the portfolios in the Cabinet are of great importance and it is a matter of opinion which are the important. The minority representatives cannot be excluded from a share of the major portfolios and it would also be suitable to continue Mr. Jagjivan Ram in the Labour portfolio. But, subject to this, there can be equal distribution of the most important portfolios between the Congress and the Muslim League. Details would be matter for negotiation.

8. I agree

9. Since the basis for participation in the Cabinet is of course acceptance of the statement of May 16, I assume that the League Council will meet at a very early date to reconsider its Bombay resolution.

Yours sincerely,

Wavell.

* * *

October 12, 1946.

Dear Mr. Jinnah,

I confirm what I told you this evening, that the Muslim League are at liberty to nominate anyone they wish for their own quota of seats in the Cabinet though any

person proposed must of course be accepted by me and by His Majesty before being appointed.

My intention is to discuss portfolios when all the names have been received, both from the Muslim League and the Congress.

Yours sincerely,

Wavell.

* * *

October 13, 1946.

Dear Lord Wavell,

The Working Committee of the All-India Muslim League have considered the whole matter fully and I am now authorised to state that they do not approve of the basis and scheme of setting up the interim government which has been decided by you, presumably with the authority of His Majesty's Government.

Therefore, the Committee do not, and cannot, agree with your decision already taken, nor with the arrangements you have already made.

We consider and maintain that the imposition of this decision is contrary to the declaration of August 8, 1940, but since, according to your decision, we have a right to nominate five members of the Executive Council on behalf of the Muslim League, my Committee have for various reasons come to the conclusion that in the interests of Mussalmans and other communities it will be fatal to leave the entire field of administration of the Central Government in the hands of the Congress. Besides, you may be forced to have in your interim government Muslims who could not command the respect and confidence of Muslim India, which would lead to very serious consequences; and, lastly, for other very weighty grounds and reasons, which are obvious and need not be mentioned, we have decided to nominate five on behalf of the Muslim League in terms of your broadcast dated August 24, 1946, and your two letters to me dated October 4 and 12, embodying clarifications and assurances.

Yours sincerely,

M A Jinnah.

* * *

October 13, 1946

Dear Mr. Jinnah,

Thank you for your letter of today's date. I am glad to know that the Muslim League has decided to join the interim government. Will you please let me have the names

of the five representatives, as they are to be submitted to His Majesty for approval, and I should like to reform the Government as soon as possible.

You promised yesterday that you would let me have the names today.

Your sincerely,

Wavell.

* * *

October 14, 1946.

Dear Lord Wavell,

I thank you for your letter of October 13. I am now sending you the names of five nominees on behalf of the Muslim League, as arranged in our interview of yesterday.

1. Mr. Liqauat Ali Khan, Honorary Secretary, All-India Muslim League, M.L.A. (Central).

2. Mr. I. I Chundrigar, M.L.A. (Bombay), leader, Muslim League Party in the Bombay Legislative Assembly and President of the Bombay Provincial Muslim League.

3. Mr. Abdur Rab Nishtar, Advocate (N.W.F.P.) member of the Working Committee, All-India Muslim League, Committe of Action and Council.

4. Mr Ghazanfar Ali Khan, M.L.A. (Punjab), member of the Council, All-India Muslim League; Member of the Council, Provincial Muslim League, and member of the Punjab Muslim League Working Committee.

5. Mr. Jogendra Nath Mandal, Advocate (Bengal), at present Minister of the Bengal Government.

Your sincerely,

M. A. Jinnah.

* * *

October 25, 1946.

Dear Mr Jinnah,

The portfolios that I can offer the Muslim League in the interim government are the following: Finance, Commerce, Posts and Air, Health and Legislative.

I should be grateful if you would let me know how you would propose that these portfolios should be distributed among the Muslim League representatives in the Cabinet.

I should like to get an announcement out tonight and to swear in the new members, whom I shall warmly welcome tommorrow.

Your sincerely,

Wavell

* * *

October 25, 1946.

Dear Lord Wavell.

I am in receipt of your letter of October 25, at 5.30 p.m. communicating your decision regarding portfolios.

I am sorry I cannot say that it is an equitable distribution, but we have discussed all the pros and cons and, as you have taken your final decision, I need not got into the matter further.

I am sending you below the names of the nominees of the Muslim League, showing how these portfolios should be distributed amongst them.

Finance, Mr. Liaquat Ali Khan.
Commerce, Mr. I. I. Chundrigar.
Post and Air, Mr. A. R. Nishtar.
Health, Mr. Ghazanfar Ali Khan.
Legislative, Mr. Jogendar Nath Mandal.

Your sincerely,

M. A. Jinnah.

* * *

WAZIR HUSSAIN, SYED

Lonavala Distt. Poona,
21st May 1913.

Sir,

I received your letter dated 1st May 1913 when I was at Yeot Mahal. I have come here for the vacation. I go back by the 12th of June. I thank you for the letter.

I am one of those who firmly believe that in the union of the two great communities in India, and also that sooner or later these communities will be united. You know that

both in Berar and in the Deccan difference between the Hindus and the Mohammadans have never been acute. These differences have though given no cause for anxiety in these parts during the last 10 or 15 years they were getting more pronounced and empathic than formerly. But the leaders of their communities have not allowed this development to come in the way of their works of public interest. The recent changes in the thoughts and feelings of your League and other Mohammedan Association will, I am sure, bring back the old spirit of mutual friendship and regard among us in these parts of the country. I have read with not only considerable interest but with great delight the letter of the Hon'ble Mian Mohammad Shafi. I fully agree with what he has written in it. I have my warmest sympathy with the common endeavours. You proposed to me to bring about a state of harmony so essential for the realisation of our common goal. I think the step you wish to take now about getting together prominent members from the two communities to discuss this question is the right one. The more you seemed in spreading education among the Mohammadans the easier will be the task you have placed before you. Education is a great solvent in this matter. If possible attempt should be made to bring together boys from these communities. Instead of having two separate schools for Hindus and Mohammadan boys there should be two separate branches of one school. One branch or a wing should be of Mohammadan boys and the other of the Hindu boys. They should be brought into a friendly contact as often as possible.

I shall feel it a matter of genuine happiness to help forward this cause. You can depend upon my humble and sincere sympathy and co-operation in this noble work, which your association and yourself especially have set upon you.

Yours sincerely,

M. A. Jinnah.

* * *

Enclosure:

Inter-communal Unity & Co-operation

The manner in which the message of inter-communal peace and good will contained in my address and embodied in a formal resolution passed at the Annual Sessions of the All-India Muslim League has received constitutes a happy augury for the cause of inter-communal co-operation, so essential for the regeneration of our people. With the exception of three or four Hindu and Mohammadan newspapers in the Punjab, the representative organs of the various Indian communities all over the country have welcomed the approaching dawn of a new era—an era, I trust, of peace and good will, bringing about immediate co-operation in most and ultimate unity of purpose in respect of all the vital problems, a proper solution of which is the only key to the future regeneration of our mother land under the aegis of the British Crown.

A number of Hindu friends, themselves advocates of Indian nationalism, have informed me of the prevalence, among certain circles, of an impression that the policy of inter-communal co-operation proclaimed by the Muslim League is not the result of a spontaneous and genuine desire to bring about Hindu Mohammadan *entente* for the good of the country but is the outcome of Muslim resentment at the disastrous consequences of the Balkan War upon our Turkish co-religionists. Whatever may have been the effect of the Turkish crisis upon the political view-point in certain Indian Musalman circles, I can positively affirm that the desire, among the great moderate section of our community to devise practical steps to bring about inter-communal harmony and bridge over the gulf which divides the two sister communities, particularly in upper India, resulting in infinite harm to the communities themselves and in serious administrative complications for the Government, has nothing whatever to do with the events which have recently taken place in the Near East.

It is an undeniable fact that the gulf which divides the two sister communities is wider in the Punjab than in any other Province. Casting our glance towards the events which took place over two years ago, it will be remembered that the controversy then raging in the columns of Hindu and Mohammadan Press in the Province, almost without exception was taking a religious turn. In view of the serious consequence involved in this grave trend of affairs, Mr. Justice Shah Din invited the attention of the local Hindu and Mohammadan leaders to the urgent need for action. About that time the late Mr. M Malabari visited Lahore and at a social gathering in the house of a mutual friend, the problem was, at his instance, again discussed in all its bearings. But owing to the exigencies of office, Mr Justice Shah Din could not take any active steps in this connection. On the 14th November 1911, the Rt. Hon'ble Mr. Ameer Ali wrote to me, from London, a letter during the course of which he said:—

> "The growing differences between Hindus and Mohammadans are filling me with the deepest concern and I have come to the conclusion that I should make some efforts to bring about a *modus vivendi* by which the two communities may work together for the common good whilst retaining their communal existence and communal rights."

He gave a brief of his proposal in that letter and asked me to cable to him my general approval, if I agreed with him. Not only did I communicate him by telegram my own approval but also discussed the matter informally with some of the foremost leaders of the Indian Musalmans assembled at Delhi in the month of December 1911. And when having been elected a member of the Imperial Legislative Council about that time, I had to go to Calcutta in January-March 1912. I had conversations regarding this all important question with the Hon'ble Mr. Bhupendra Nath Basu and other Hindu leaders. In fact I informed Mr. Gokhale that during his visit to England Mr. Ameer Ali would probably have a talk with him in connection with this problem and I know that certain conversations did take place between these two leaders and His Highness the Aga Khan before Mr. Gokhale's deparature from England for South Africa. In March 1912, my friend Nawab Zulfiqar Ali Khan and I gave a lunch, at the Grand Hotel, to Musalman leaders then assembled

in Calcutta in connection with the 5th Anniversary of the All India Muslim League and at that gathering I invited discussion with regard, among others important problems, to the questions of inter-communal co-operation on the basis suggested by Mr. Ameer Ali, whose letter I read out to the assembly. These facts will make it absolutely clear that the message of inter-communal peace and goodwill issued by the League was the result of a movement, originated two years ago, having nothing whatever to do with recent events outside India.

I am sincerly convinced that the only practical method of bringing about the desired co-operation is to start an organization for joint work in connection with those vital problems with reference to which we are alreaey in agreement. To wait for the time when compltete unanimity all along the line will have been reached is neither practical statesmanship nor true patriotism. Partial cooperation will itself prove an effective instrument towards the bringing about of complete harmony. I earnestly appeal to all sincere well-wishers of the country — Christian, Hindu, Sikh, Parsi and Mohammadan—to take the scheme suggested by me into serious consideration. I, for one, am convinced that it embodies the only practical method of solving this all important problem.

Lahore,
Date: 11th April, 1913.

Muhammad Shafi
Barrister-at-Law.

* * *

YAKUB, MOHAMMAD (Sir)

London
29th December, 1932.

Dear Yakub,

Many thanks for your letter. Of course I agree that there is the greatest need of unity amongst the Mussalmans and that there should be only *one* organisation. I have been speaking to friends here and they all seem to agree. However. I will again speak to Aga Khan when I get an opportunity.

I cannot follow the efforts and results so far produced by Allahabad and of Malveya's new unity move. Of course my views are that the Mussalmans should stand solid by 14 points. But if a satisfactory scheme can be suggested by the Hindus on the basis of Joint Electorates we should not bar settlement on that *account* provided however that all other points are accepted. Well but now there does not remain very much to settle 1/3 in the Centre and Separation of Sindh is announced. So the Mussalmans have secured practically all they wanted, except the Residuary power and 51 per cent in Bengal.

Of course my heart is in India but at present there is no chance of my going to India. Do write to me and keep me in touch with things. If I can do anything here please do not hesitate to write and of course I shall do all I can. With kindest regards and best wishes for the new year.

Yours sincerely,
M. A. Jinnah

* * *

ZAHUR AHMAD

Private

Mount Pleasant Road,
Malabar Hill,
Bombay.
22nd February, 1920

Dear Mr. Zahur Ahmad,

I am in receipt of yours of the 27th January, 1920. I accept the great honour with hesitation, for I feel that I shall not be able to do justice to the great post to which I am called viz. the Presidentship of the All India Muslim League.

However I feel great encouragement having regard to what you say in your letter of the 4th of January, 1920 and to the support and cooperation that you promise and I hope that I shall have the same encouragement given to me by the public favourably. We might do some useful work for our country and cause. You may announce my acceptance.

Yours sincerely,

M. A. Jinnah

* * *

High Court,
Bombay.
31st March 1924.

Dear Mr. Zahur Ahmad.

This is just a line to inform you that you should now without delay put yourself in communication with the branch Muslim League at Lahore and get the date fixed, the assembly session is fixed for the 27th May. And it is very uncertain how long it would last. The best thing would be to fix up the League session for the 23rd of May. So that even if it lasts for two days, it will give people time to leave on the 25th for Simla which means they can get there on the 26th "to be able to be present on the 27th".

Please write to me, Mr. Tajuddin and others and let me know. You must announce the session as soon as possible and tell the Punjab friends that they must do their utmost to make it a real success. I hope you are well.

Yours sincerely,

M. A. Jinnah.

* * *

High Court,
Bombay.
17th April 1924.

Dear Syed Zahur Ahmad,

I am in receipt of your of the 14th instant and I am sorry you say you have not received my letter I did write to you.

I have noted the contents of your letter and of course I leave the Council to decide what they think proper. The Session of the League which is to take place is the adjourned session and the presidential address has already been delivered by the late Mr. Bhurgari. I therefore cannot deliver inaugural address even if it is decided that I should occupy the chair. But no doubt having regard to the lapse of time the events that have taken place. Since I shall have to say something before the commencement of the work. However I shall let you know after it is decided who should take the chair.

With regard to the financial position of the League we shall discuss the matter when we meet at Lahore. At present I can do nothing. I shall be in Lahore on or about the 23rd of May. Please advertise the meeting well in advance, so that people may have time to come.

With kind regards

Yours sincerely,

M. A. Jinnah.

* * *

ZAFARUL MULK

Hakim Abdul Aziz Road,
Lucknow.
12th September, 1944.

Dear Mr. Jinnah,

It has been reported in the Press that your statement to the Pressmen on the 9th instant contained the following lines:—

"Tomorrow is the 21st day of Ramzan and all Muslims have to observe it and I have therefore requested Mr. Gandhi to oblige me by agreeing not to have a meeting tomorrow."

I wonder how a responsible and respected leader like you could utter such an unfounded thing.

Muslims have nothing to do with the 21st Ramzan. This is a purely Shia function. Islam does not permit any mourning day. In fact the very spirit of Islam revolts against such Jewish conceptions. I know you belong to the Khoja community, a sect of the Shias, but, pardon me, you have no right to impute a Shia belief to Muslims.

I had no idea of intruding upon you, when you are busy in such important discussions for the successful end of which I constantly pray, but a very large number of Muslims has resented this portion of your statement and I felt it necessary to bring our protest to your notice as well as that of Mahatama Gandhi. Therefore I am writing this letter to you and will send its translation to the Urdu Press for the information of general Muslim public.

Yours truly,

Zafarulmulk

* * *

15th September, 1944.

Dear Sir,

I am in receipt of your letter of September 12th. I did not know that there were still left such narrow-minded Mussalmans as you have displayed yourself to be in your letter. It is not a question at all of Shia belief. Hazarat Ali was the 4th Caliph, and I know as a matter of fact that the 21st day of Ramzan is observed by a large body of Mussalmans, irrespective of the question of Shia or Sunni belief, and I am really surprised that you should have taken up the attitude you have shown in your letter.

Yours faithfully,

M. A. Jinnah.

* * *

ZAUQI, S. M.

Sitaram Peth,
Hyderabad, Deccan.
16th December, 1937.

Dear Sir,

Although quite a stranger to you, I should very much like to have a talk with you in connection with the All-India Muslim League in which I am keenly interested. I am

a British-Indian Muslim and do not belong to Hyderabad. I only happen to be here at the time. I am not personally concerned with local affairs. I want to speak to you only on affairs pertaining to British India if you can conveniently find time for it before you leave. If you are too busy to find time for me here, I shall try to make a trip to Bombay in the near future and discuss matters with you there. Perhaps, this will be a better course. However, at any rate, I shall be glad to have a line from you in reply.

Hoping to be excused for the trouble,

Yours truly,

S. M. Zauqi,

You can see me tomorrow at 11 a.m. on 17th
Sd/-M. A. Jinnah

* * *

Sitaram Peth,
Hyderabad, Deccan
20th May 1938.

Dar Sir,

Although perhaps quite a stranger to you, I think, as a Muslim I stand in need of no formal introduction while addressing another Muslim, especially the one whom God has graciously placed at the helm of political affairs of Muslim India at the most critical juncture of the history of Islam.

I merely want to communicate to you what I feel on some of the important questions confronting us today. But before I do so allow me to say a few words by way of self-introduction.

I am a U.P. man residing at present temporarily in Hyderabad. I am an old man with some knowledge of Muslim politics; a very "Old Boy" of Aligarh having come in close contact with the late Sir Syed, the great, the late Nawab Mohsinul Mulk, the late Nawab Vikarul Mulk and others; was a journalist about thirty-five years ago; and have been for the last quarter of century a Sufi not of the type of the noted Maulvi Husain Ahmed Madani of Deoband but almost of the type, though not of the high intellectual capabilities, of our late Dr. Sir Muhammad Iqbal of loving memory. I know the conditions precedent and subsequent to the All-India Muslim Deputation to Lord Minto and have watched with interest the birth and growth and the many intermediate obstacles thrown in the way of the All-India Muslim League since its inauguration at Dacca. I have, however, remained in the back-ground and never sought the lime-light. Yet I have never failed in my duty to my people and have always contributed my humble mite to the welfare of

Muslims by inspiring those within the limited circle of my influence to move in the right direction. I have been watching very closely and with very great interest your recent activities in connection with the Muslim League and I congratulate you heartily on the right lines you have adopted. Had I not held that high opinion of you and your work I should never have thought of addressing this letter to you. May Allah help you forward and continue to guide you along the onward march. By the Grace of God, the Muslim League of today has potentialities which no other organisation in India can claim to possess. The only thing now needed is an energetic continuation of the present activities with an earnestness and sincerity worthy of the noble cause.

I wanted to see you while you came here in December last. I even went the length of having an appointment with you to give you a call, but when I called at your Hotel at the appointed hour I discovered you had gone out probably on an un-anticipated call from somewhere else. I subsequently went to Bombay on a private business of mine and remained there from 18th March to 5th April last but you were not there. I have therefore, decided to write this letter to you without further waiting for a personal interview.

HINDU MUSLIM UNITY

Let me take this question first as it is very much to the fore and is already on the anvil.

I am not aware of the lines on which the present negotiations are carried out. I have exerted my brain to its utmost capacity and have surveyed all possible approaches to the subject and I am not in the latest ashamed to admit that I have been forced to arrive at the conclusion that under the existing circumstances a settlement"honourable to both sides" is quite impossible. There can be no compromise between *Islam* and *Kufr*. A Muslim at all events and inspite of all his modern weakness he is not prepared to sacrifice his Islamic principles for any thing in the world. There is only one way open to Muslims all over the world and it is to become good Muslims, organise themselves, gain a little more strength and exert it where necessary. It is not far them to go about begging for peace. It is their duty to impose peace on the world. "Live and let live" is a weak expression for them. They are determined to live and die for their cause and they shall force others to live as peaceful as humanly possible. Hindus are merely in infinitesimal portion of the anti-Islamic Western forces arrayed against Islam. Their only qualification is the clumsy and imperfect imitation of the West and their only strength lies in the direct and indirect support they receive from the West. We have mainly to deal with the anti-Islamic West and bring home to its votaries the helplessness of their Machiavellianism in restoring peace and order in the world. We have got to prove it once again as we did prove in the past that without a true recognition of the *Supreme Force—the Superior Authority* there can be no peace anywhere. Unless human "progress" means ability to kill, rob and subjugate weaker nations, the non-Muslim Powers are not only not progressing but are positively reverting to barbarism. A conflict of principles is going on all over the world. It is a conflict between right and wrong. Islamic and anti-Islamic forces are every where coming in conflict with each other under different labels and different guises. The forces working here and elsewhere are acting and re-acting upon each other. You can not detach India from the

rest of the world. You shall have to consider Indian questions from a broader and more cosmoplitian point of view. I call that view Islamic. A Muslim is God's Lieutenant (Kalifa) on earth and I foresee the impotant part the Indian Muslim is to play in moulding the future of the world. The forces of darkness have so much shrouded the world that to-day we find not a single Muslim kingdom cent per cent Muslim in its form of government. We in India are differently circumstanced and we shall have to take the lead in civilising the world. We cannot lose sight of this in arriving at any understanding with any of our neighbours. We shall never agree to follow them or co-operate with them in anything that may conflict with our principles, we shall not remain content with not co-operating with them in wrong activities. We shall try our best to bring them on the right path. We have not only to become good Muslims. We have also to reform our neighbours. If we can't succeed in making them all good Muslims, we shall at least succeed in making a large number of them good citizens. We have not only suffered in the past through our neglect of Islam. We also suffered a good deal from bad neighbours. We shall not let it happen again.

The Congress is suffering from a number of defects wich not only make it impossible for us to co-operate with it but will sound, not before long, the death, knell of the very institution itself. I touch some of them briefly below:—

As far as I can see, they at least most of their leaders, are not at all serious about their much talked of goal of "independence" They only want to dominate under the protecting wings of the British. They have prospered under the Union Jack and they are quite sure they will be reduced to insignificance the moment their British protectors leave the country. There have been so many Hindu-Muslim riots of late. If you study them you will be convinced that despite the disintegration and decay characteristic of the present day Muslim Minority, if the aggrieved and suffering Muslims would have been left to themselves, they could have very well taken over of themselves and would have taught an unforgetable lesson to the aggressors But the government of the country—be it a British Province, a Hindu State, or *even a Muslim State,* invariably came in their way and neither protected them not allowed them to protect their own selves. Those of our countrymen who thus become willing tools of the West can never be relied upon for purposes of co-operation

The majority rule of the type forced upon us is one of the silly things of the West causing so much confusion and disorder. The Congress has accepted it and has been stumbling on the fallacy of numbers. It is not necessary that a majority should always be right. Every one knows that there is a majority of fools in the world. In a country circumstanced as India is, the form of government by the present type of majority can never be suitable. Neither a majority of electors nor a majority of those elected knew the art of government of the extent needed Even if they knew it they could not help the administration as the Congress High Command would not allow them to use their individual judgment. Matters become worse when the voice of the opposition is invariably disregarded by a haughty, unsympathetic, and sometimes cruel majority. There is nothing to be proud of in mere numbers, especially when they are due to the tolerance of Moghul Emperors. If mere numerical

strength is considered legally sufficient to decide an issue why not extend that sanction to physical strength also which, after all, is a more real thing to be proud of. Take away the power of the majority — the value of their votes, and persecution will stop. Unless the majority is deprived of its power to crush the minorities, the better gifted minorities can not be expected to co-operate willingly with the majority.

If this sort of government goes by the name of "democracy" we do not want it. The masses here and elsewhere do not know their own minds when they say they want democracy. They really want good government and care nothing about its form. The Muslim League should record its emphatic protest against this type of majority rule.

I need not waste your time further on other crimes of the Congress as you know them better. It can not be denied that there are many things about the Congress with which the Muslim League can not agree. What is then going to be the result of the Congress-League talks? Will the Congress undertake to reform itself; or will the League come down and agree to connive at the faults of the Congress? To me both the things seem impossible. The only possible solution that appeals to me under the circumstances is for the Muslim League to grow stronger and dictate its own terms.

We have also to be very careful about the effect of the present talks upon the Muslim masses. I am afraid, even a false hope of success will have a benumbing effect on them and will lull them to sleep again. Perhaps, it is with that hidden object that the Congress has come forward for the talks.

If, however, the talks succeed, we expect conclusions of the following nature:—

1. The All-India Muslim League should be recognised to be the only representative body of by far the largest majority in Muslim India.

2. Muslims must have an adequate share in the administration of the country.

3. Muslims must have exclusive control over the education of their younger generation.

4. Muslim must have full liberty to protect their religion and cutture, They alone are competent to do it. Non-Muslims can only keep to the policy of non-interference. The entire constructive and defensive work falls on their own shoulders.

5. Muslims should have a decisive voice in managing their own affairs such as those pertaining to Mosques, Wakfs. Durghas, Ures, Muslim Melas etc.

6. Committees appointed to investigate Hindu-Muslim riots should have 50 per cent Muslim members.

7. If a majority of Muslim members in legislatures disapprove of motion affecting their community, the motion shall be dropped.

8. The Muslim League will willingly co-operate with other organisations in the cause of the country, provided that the step to be taken is not in-consistent with the teachings of Islam. Muslims being the sole judges in the matter.

9. Islam is a super-national force, Muslims are a group of nations. They are an international body not confined within the four-walls of India. They are inextricably bound up with their co-religionists in other parts of the world. So nothing in the proposed agreement, nothing in the Indian Constitution, and nothing anywhere also shall prevent Indian Muslims from treating their co-religionists of other lands as their brothers taking interest in their affairs, and actively sympathising with them—just as Indians take interest in the affairs of Indians in British Colonies.

10. Muslims shall not be given gratuitous advice by Hindus to keep politics apart from religion-particularly when Hindus themselves are not acting upto it. Even the Congress-dictator, Mr. Gandhi, enters the area through a "religious" gate. He becomes a "Mahatma". Hindu villagers worship him as such and in elections they give their votes, not to the candidate, not to the Congress, but to "Mahatma". To Mr. Gandhi, non-violence is religion-Sattyagraha is religion-Ahimsa is religion — partiotism is religion. He holds public prayer-meetings wherever he goes. Whenever a crisis approaches he proclaims guidance by "the inner voice." He carries his religion with him everywhere. Why should poor Muslims be advised to put their religion aside?

In arriving at a settlement with the Congress one shall have to be very carefull about the language to be used. Terms such as "nationalism" and "communalism" shall have to be clearly defined to prevent the possibility of a multiplicity of interpretations.

I hope you will excuse me for taking so much of your valuable time. I thought it necessary to give you the views of a section of the Muslim public. Our chief work at present is to further strenghten the League. I have some suggestions for it, but as this letter has grown too long I defer them till my next.

Yours sincerely.

S. M. Zauqi,

* * *

"Tour Petit",
Matheran,
31st May, 1938.

Dear Sir,

I am in receipt of your letter of 20th May and I thank you very much indeed for it. Let me assure you that I shall bear in mind all the valuable susggestions that you have made. It will be a very great pleasure to me to see you and discuss with you. I am so sorry that I missed to see you in Hyderabad but I am looking forward to see you soon. If you happen to be in Bombay, please let me know.

Yours sincerely,

M. A. Jinnah.

* * *

Sitaram Peth,
Hyderabad, Deccan.
8th June, 1938.

Dear Sir,

I thank you for your letter of the 31st May which I received on the 3rd instant.

Yet, I do feel the necessity of seeing you to have a detailed personal talk with you on some of these important questions. Unfortunately, I have been unwell for the last few days. I hope to see you as soon as I feel a little better.

Will you kindly let me know how long you are going to stay in Bombay and when do you intend to leave for Upper India? I am myself thinking of leaving for Lucknow, Delhi and Lahore in the end of July or beginning of August, if health permits. If I fail to see you in Bombay, I shall certainly see you somewhere in the North. So, if possible, let me know your date.

With best wishes and ever praying God for your success in the noble cause.

Yours sincerely,

S. M. Zauqi.

* * *

Little Gibbs Road,
Malabar Hill,
Bombay,
12th June, 1938.

Dear Sir,

I thank you for your letter of 8th June 1938. My stay in Bombay, as at present advised, will be till about the end of July, and I have to go to Simla in the first week of August. If during that period you happen to be in Bombay, I shall be very pleased to see you.

Yours truly,

M. A. Jinnah.

* * *

Ghauspura,
Hyderabad Deccan.
23rd January, 1939.

My dear Mr Jinnah,

Since my return from Bombay, I have been trying to do what I can, in co-operation with some of the local leaders and state officials, in the matter of Federation. To me the case so far does not appear to be very hopeless. The Chief is in favour of a very emphatic "No", but undue pressure is being secrety brought upon him in consequence of which he sometimes gets a bit funky and diffident. At times matters get very complicated owing to mischief caused by traitors in the camp. At any rate, we are carrying on the battle with persistence. Let us see if we succeed in the end.

I think, we should carry on the fight simultaneously on other fronts as well. What about the idea of holding an anti-federation conference somewhere in British India? The other minorities also shall never find the federation in their interest and if they all combine to fight against it, the opposition will gather strength

I was not unprepared for the recent turn of events in Sind. I hope, it will not discourage us. The stuff we have to deal with is so bad and unreliable that nothing better could have been expected I am afraid, we shall have to mark time for the present and immediately start working for the next elections everywhere. Next time we should try to have better stuff in the assemblies. There are better people in the country but they prefer to remain in the background. We should drag them out and push them forward. The masses are quite all right. Our main work at present lies with them. We have yet to organise them. "Leaders" (barring a few honourable exceptions) come in the way. We shall have to "dethrone" them. I am very much dissatisfied with the present conditions in the Punjab. In spite of all that, I am glad, we are making an all round progress. We have no cause for despondence.

Conditions in Europe are supposed to be very bad. If a war breaks out in which the British imperialism is involved,the "majority"community in India is bound to go over openly to the British side and poor Muslims will fall in danger of being crushed. I trust, the situation that may then arise has not escaped your vigilance. The suddenness of the out-burst may not give us time to think when the moment arrives. So think over the matter now and keep a scheme ready, but keep it to yourself only. It will come handy when you shall be called upon to lead Muslims on the lines to be thus laid down. I think, it is an important matter.

I hope, by the Grace of God, you are in the enjoyment of sound health. I pray God to keep you long with us and crown you with success in the noble work you are doing in the cause of Islam.

Yours sincerely,

S. M. Zauqi,

* * *

Malabar Hill,
Bombay,
31st January, 1939.

Dear Mr. Zauqi,

Many thanks for your letter of the 23rd January 1939. Thank you for your suggestions I shall certainly bear in my mind. Hoping you are well; with kindest regards,

Yours sincerely,

M. A. Jinnah.

* * *

Ghauspura,
Hyderabad (Deccan)
25th February 1939.

Dear Mr. Jinnah,

So the Federation, in its present objectionable form, is not receiving support from the Indians. Thanks to the unwise activities of be Congress, even Bikaner and others

of that group have turned against it. Now, something else, be it better or worse, shall have to take its place. We ought, therefore, to be soon ready with a suitable alternate scheme.

In the meantime, we have got to stifle this mischievous agitation against Indian States. If left unchecked, it is bound to have repercussions in British India and create disturbances on a huge scale. Hyderabad, at least, will not prove an easy pill to swallow. The Congress is openly trying to convert the masses into a unruly, undisciplined, rowdy and rebellious mob very difficult to be dealt with by any power that may come into existence.

Jawaharlal Nehru, in his Ludhiana presidential address, admits that "the only thing that counts ultimately is the good of the people". At the same time, he insists upon having "full responsible government" despite his observations that the people of the States are not "selfreliant and organised and capable of shouldering the burden of their struggle." How can full responsible government result in the good of the people if the people are unfit to carry it out?

The most ridiculous part of the show is that Pandit Nehru says in most unmistakable terms that the British Power dominates these States completely; that the political department of the Government of India pulls the strings and the puppets dance to the tune; that the local resident is the master of the situation; and that the Indian Princes are not independent, are not free to do what they like. If that is the case, why are the poor princes accused of opposition to the "Reforms"? Why are they being harassed for not doing what they are not able to do? Why are the *jathas* for *sattyagraha* sent to the Native States and not to Simla or Delhi if the root of the evil lies there?

The lust of power—not the good of the people—is responsible for this utter disregard of logic, reason and common-sense. Their shockingly false and disgraceful propaganda will not carry them very far. They have adopted wrong course. The conditions in Native States are quite different from those in British India. In British India, you have to fight for your elementary rights, for liberty in its very initial stages. for liberty in theory and liberty in practice. While in Indien States the situation is much advanced in this respect. Here, you have merely to fight for liberty in practice.On paper—I mean so far as treaties are concerned Indian Princes have every right to exercise their full sovereign authority in their respective states. If they can not do that, it is either due to their own weakness or due the selfish and sometimes cruel interference from the "paramount power". The saner course would have been to help these poor Princes out of their difficulty and protect them against wrong interference. They are your countrymen, your own brothers. You have got *Swaraj* there already on paper. Make it a real Swaraj in practice. Make your brothers, the Indian Princes, *de facto* rulers over the parts of the country held by them. After that only shall you be entitled to expect reasonable reforms from them. It would have proved a much shorter and easier course.All the States would have co-operated with you in your work. To try to revolutionise the entire system at one stroke, at a time when you are not masters of your own serves in your own home. is nothing short of bolshevic madness The country is not prepared for it and does not want it."Full Responsible Government"

in not a sure passport to the Utopia which exists only in Nehru's imagination and is not traceable even in the countries which he blindly aims at aping. There are many Indians States which are better governed today than most of the Congress provinces in British India. The Congress seems to be anxious about diverting public attention from its own internal dissentions.

At least, that is one of the several things that account for the mad rush towards the native states. These views if ventilated in a better and more effective form will, I think, serve the interests of India. What a pity, the voice of reason is.now-a-days, usually lost in the din of mad and meaningless revings.

I trust, the Muslim League will adopt a saner attitude in the matter of the Indian States. You can leave them alone. The States may or may not co-operate with you, it is your duty, at all events, to preserve Muslim States and protect Muslim subjects in Hindu States. Teach them to co-operate properly with you if they do not know it. I am glad you have already sent a deputation to look after Muslim interests in Jaipur. The more sensible class of people in Hyderabad are now anxious to see that theirs is made an all-India case. I think, the Muslim League, the Jamiatul Ulema, the Congress Muslims and others will find it a common platform. It will be a nice opportunity for them all to come together and work in co-operation, at least, on this one issue. Perhaps, some decent, non-communal and reasonable Hindus may also think it worth their while to join us. If some of the Maulvis and preachers of other camps could be persuaded to take up the cause of Hyderabad with a vigour and persistence worthy of the cause it might also ultimately drift them away from the Congress. What do you think of it? And what sort of co-operation, in your opinion, should be demanded of the people here? After hearing from you on the subject, I shall approach responsible quarters here.

I am afraid, the Palestine Conference will fail. What is going to be the next alternative for Muslims? Empty threats cease to have effect. It is a very delicate question which demands a detailed consideration before a further step is taken. I think, just as Hyderabad furnishes a meeting ground for all the British India and Indian Muslims, so does Palestine, at present, furnish a connecting link between Indian Muslims and Muslims of the rest of the world. An isolated Indian outburst will not be very effective.

Another point worthy of consideration is the coming census in the year 1941. Preparations for it are already afoot The tendency of the working staff—preponderantly Hindus is to under-estimate the Muslim and over-estimate the Hindu population. I know it by personal experience. That is why I never attach any importance to official figures. Unfortunately, these unreliable figures form the basis of representation. So, if something could be done to remedy the evil to any extent it might improve matters a bit. I have merely touched this sjbucct and not entered into details about other things connected with it, e g. the languages spoken, enumeration of non-Hindus and Hindus, etc.

Excuse me for having taken so much of your valuable time. I felt inclined to convey to you a gist of my own reflexions on some of these questions. All what I have

stated above is what I feel as one interested in politics. As a Sufi, let me assure you that, in spite of all their faults and weaknesses, the Muslims are going to have a brilliant future. My recent Sufistic revelations fully confirm me in what I have been feeling intuitively for some time that, before long, Islam will become the only dominating force in the world. But that does not mean that the Muslims will not have to make big sacrifices. Of course, no sacrifice is too great for it. So, let us take courage and dash on. The present happenings in the world only encourage us to push forward.

I am, at present, seriously thinking of how I can be of practical and more useful service to the Muslim League. I have not yet received sufficient light to decide this, for me, an important issue; but, I hope, I shall be able to decide it soon.

Hoping you are well; with best wishes and kindest regards.

Yours sincerely,

S. M. Zauqi.

* * *

10 Aurangzeb Road,
New Delhi.
2nd March, 1939.

Dear Mr. Zauqi,

Many thanks for your letter of the 25th February, 1939. I hope that you will definitely decide to serve the All-India Muslim League. There is nothing more that I can say at present.

With kind regards,

Yours sincerely,

M. A. Jinnah.

* * *

Dhan Mandi,
Ajmer.
15th April, 1940.

Dear Mr Jinnah,

So I am now in Ajmer and have already started the work.

When I saw you last at Lahore, I suggested to you the desirability of your paying a visit to Ajmer—the "Mecca of India". On my arrival here, I am glad to find the Muslims

here quite enthusiastic about inviting you to this place as early as possible. I shall feel obliged if you let me know the dates which will suit you to come and stay here for at least a couple of days so that necessary arrangements be made for your reception and a formal invitation sent to you.

Another point worth mention is that as a result of Congress mischief, section 144 is in force here for 10 days ending on the 20th inst. So the local Muslims will not be able to hold partition day meetings on the 19th. If permitted, they will hold such meetings on the 21st. The President of the Provincial League has already written to the All-India Secretary on the subject.

Muslims here propose convening a political conference when you come. I shall send you the promised book later on. Please send me an early reply.

With kind regards,

Yours sincerely,

S. M. Zauqi.

* * *

Mount Pleasant Road,
Malabar Hill
Bombay.
19th April, 1940.

Dear Mr. Zauqi,

I received your letter of the 15th April and thank you for it, As to my visiting Ajmer I cannot fix up at present. If sec. 144, being enforced you cannot hold the meeting on the 19th you may hold it on the 21st and try to make it a success.

With kind regards.

Yours sincerely,

M. A. Jinnah.

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
7th September, 1940

Dear Mr. Zauqi

I am receipt of your notes and comments on Prince Syed Halim Pasha's essay. I shall read them with very great interest.

I am sorry that it is not possible for me to say when I will be able to go to Ajmer, as you know I am full up with one thing or other but let us hope that the day is not far when I may be able to visit Ajmer.

Yours sincerely,

M. A. Jinnah.

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Dhan Mandi,
Ajmer.
3rd June, 1941.

Dear Mr Jinnah,

I had been to Madras for the last sessions of the All India Muslim League, where I also wanted to have a long chat with you on some important matters, but your illness and mine (I also fell ill immediately after the sessions) came in the way. I then left for Bombay to await your return but your return was delayed and the Hindu-Muslim tension took a serious turn, so I had to return home disappointed.

As advised by you and as I already stated in a previous letter, I joined the Muslim League and have since taken up the work in right earnest. I am president of my Primary League here, Vice-President of the District and also of the Provincial Muslim League, and a member of the Council of the All India Muslim League. But, I am sorry, I am not fully satisfied with my work. I can do only as much as the prevailing local conditions permit and, to be frank, the local conditions are very discouraging. The Muslims here are divided into factions and they keep on constantly fighting even to the detriment of the Muslim cause The disease has become chronic and ordinary persuation does not have any effect. Unusual tact and outside influence may improve the situation. It was one of the several matters I wanted to speak to you about. Is there any likelihood of your visit to us in the immediate future? The State Muslim League, as you already know, is holding a session here in the end of July. What do you think of the idea of holding a meeting of the Council of the All India Muslim League at Ajmer at the time?

As to my other activities, I try to come in contact with men of light and learning who come in large numbers from all parts of India to this spiritual centre of the Muslim India and I try to open their eyes to the needs of the hour. Thank God, I am having good success in it. I am also President of the local Seerat Committee and am very particular about seeing that the Seerut co-operates with the League in all matters. I wish the League, the Seerut, and the Khaksars could be amalgamated into one Grand Whole—the League to look after the political work, the Seerut to do the social reconstruction and economical uplift, and the Khaksars (rather a difficult body to be brought round) to do the work where physical exertion is needed.

I got a printed letter the other day from Dr. Abdul Latif of Hyderabad asking my views on his *new* idea of rapprochement. I enclose herewith for your perusal a copy of my reply to him.

Very difficult times are ahead of us and we are not yet fully equipped to shoulder our responsibilities. I am very sorry I had no occasion to discuss matters with you. I only pray, God may give us light, strength and courage and may lead us on.

I hope, by the Grace of God, you are now quite hale and healthy.

With best wishes and prayers for your success.

Yours sincerely,

S. M. Zauqi.

* * *

Mount Pleasant Road,
Malabar Hill.
Bombay
21st June, 1941.

Dear Mr. Zauqi.

I am in receipt of your letter of the 3rd of June 1941, together with a copy of the letter addressed by you to Dr. Latif. I am glad you are taking very keen interest now in the organisation of the All-India Muslim League at Ajmer. Yes, we must have patience to go on steadily. As to my coming to Ajmer in the near future it is not possible. Of course, I do not approve of the different Muslim organisations. It is a sign of weakness and I entirely agree with you that Seerat and the Khaksars should work as members of the Muslim League under one flag and one platform. Unity among the Musalmans and constructive programme is the urgent need of the moment. But I feel confident that we shall succeed. Patience firmness and determination is all that is required and most of the difficulties will soon disappear.

With very kind regards,

Yours sincerely,

M. A. Jinnah.

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Dhan Mandi,
Ajmer.
20th December, 1941.

Dear Mr. Jinnah,

Fazlul Haq's friends have been writing to their friends in Ajmer applauding his recent move and trying to win over the people to his side. These letters have had no effect but, it is possible, similar letters have been addressed to people elswehere. So it seems the man is bent upon further mischief. It should be checked in time. It is the duty of the Bengal Muslims to prove to the outside world that Fazlul Haq is not Bengal and Bengal is not Fazlul Haq. It is good that he has been expelled from the League and his treachery exposed. A proclaimed enemy loses much of his power of mischief. False "friends" prove more dangerous. Difficult times are ahead of us and we have to be very careful. It is time that we looked round and undertook a wholesale purge. Quality is more valuable than quantity. While on the one hand we should eliminate undesirables from amongst us on the other hand we should simultaneously try to become so strong and all-pervading as to make it impossible for self-seeking hypocrites or fools to go astray. We must have a small committee of workers to keep an all-round vigil and see that our component parts in all the different provinces in India are in proper working order. If there already exists such a committee it has not made itself felt yet

Despite the serious threat to which India has become exposed as a result of foreigners' sinister selfishness and greed, no solution of the present difficulties has come in sight. Stray individuals have started speech-making with grand-motherly advice to Indians to forget their fueds and present a common front to the enemy Do they really believe that speeches and statements are enough to solve the problem? The Government does not budge an inch. The Hindus are as adamant as ever. Poor Muslims have already been giving more than their proportionate due. Yet Hindus are being patted at every step and Muslims snubbed. Disregarding the detached and unconcerned attitude of the government, if we are to look after the interests of our own country during the present emergency, it is for the majority party to come forward and declare what sacrifices they are prepared to make in the cause of their mother-land. It looks very ludicrous when Hindu communalists come forward to preach against communalism and throw blame on others.

Please accept my hearty and sincere greetings on the occasion of your forthcoming birthday. I wish you a very happy birthday and pray God that you may have many happier birthdays to enjoy. Muslims want you to live for a long time. Your life is so precious to them.

With kindest regards

Yours sincerely,

S. M. Zauqi.

* * *

Mount Pleasant Road,
Malabar Hill.
Bombay.
3rd January, 1942.

Dear Mr. Zauqi,

I am in receipt of your letter of the 20th of December 1941 and I am sorry I was not able to reply earlier. I was so busy at Nagpur and I have just returned to Bombay.

Many thanks for your good wishes. I am glad that the machinations of Mr. Fazlul Haq's friends have had no effect in Ajmer. I am glad that the Musalmans are now beginning to understand. Knowledge, understanding and discipline are elementary qualifications before a nation can do anything big. I am sure we are on the path of progress, which I feel confident, will continue unabated.

With best of wishes,

Yours sincerely,

M. A. Jinnah,

* * *

Dhan Mandi,
Ajmer.
1st Moharram 1361.
19th January 1942.

Dear Mr. Jinnah,

Thanks for your letter of the 3rd instant.

This happens to be the first day of the Muslim New Year so I wish you a happy New Year and many happier years in the future.

Your excellent, comprehensive and illuminative speech at Nagpur deserves a wider circulation, in a decent pamphlet form, not only in India but also in England and U.S.A. Although we do not care what people in England and America think of us, it will look better if we let the world know our case correctly and clearly.

The only thing which torments me is the present inactivity of Muslims. Just look at the extensive scale on which our other countrymen are preparing for the coming events, while Muslims are sitting with folded hands staring at one another. Periodical outbursts of spectacular demonstrations are all right as far as they go but unless backed by solid

work they cannot carry us very far. We are badly in need of a sufficient number of earnest workers, a better managed propaganda, and a closer allround vigil. Are you quite sure we have no other Fazlul Haqs ready to turn tail at the least temptation? I suggest that we have a committee of three competent members to remain constantly on tour from place to place and province to province watching local conditions, inspecting local work, infusing the right spirit into the masses, and helping to bring about co-ordinstion, harmony, and honest work. The National Guard is the crying need of the moment. The world is moving very fast. Others are acting vigorously according to their own lights. We cannot afford to lag behind. Despite the most encouraging fact of the phenomenal rise of the Muslim League in so short a time, we have to do a lot before the desired success becomes possible.

With kindest regards,

Yours sincerely,

S. M. Zauqi.

* * *

Mount Pleasant Road,
Malabar Hill.
Bombay.
27th January 1942.

Dear Mr. Zauqi,

Thanks for your letter of the 19th, and for your good wishes. Yes. I agree with you that we are badly in need of a sufficient number of earnest workers, a better managed propaganda and a closer all-round vigil. Let us work and make our contribution whatever we can, and I am sure that the Musalmans will not be wanting or lagging behind.

With kind regards.

Yours sincerely,

M. A. Jinnah

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Lakhan Kothi,
Ajmer.
2nd October, 1942.

Dear Mr. Jinnah,

Sometime back I wrote to you to Bombay about the serious illness I had since my return from Allahabad in April last. I hope you got that letter as it was sent by regis-

tered post. Scarcely had I recovered from that illness when, about three weeks back, I got an attack of paralysis which paralysed the left half of my body and has confined me to bed again. Fortunately, in the opinion of my doctor, the attack is not so dangerous and he expects a speedy recovery. I am dictating to the typist this letter from my sick bed.

Thank God, my brain continues normal. I have been closely watching events and am viewing with satisfaction and pride the activities of the Muslim League. Your Working Committee Resolutions quite all right: but the world we have to deal with is not all right. At present, it is no better than a lunatic asylum. I am afraid, in the terms of the Resolution, we shall soon have to reconsider the situation. Reason and common sense, justice and fair-play have disappeared from the major portion of the world, otherwise, there would have been no war or the war would have taken a different course. When the lower self tries to take the place of God, when self-worship becomes the raging passion of the day, disorder and disintegration must follow. Justice then demands its *enforcement* in the interest of the humnity at large.

By the way, force is a necessary element in maintenance of the world. Take it-away and the entire machinary of the creation will come to a stand-still. Like every other thing, FORCE is noble, angelic and constructive when used rightly and demonical, brute and destructive when used wrongly.

That was merely by the way.

What an ordinary Muslim realises today is that Islam is not a spent force as some take it to be. It is as much alive as ever and will once more prove a blessing to mankind. It will be the final arbitrator for the ultimate universal world peace. It alone will do that. No other movement is capable of doing it. The inferiority complex which sometimes unnerved Indian Muslims is gone. The Muslim is a cosmopolite —a citizen of the world—and has a very sacred duty to perform. In whatever part of the world he happens to be, he cannot be prevented from taking a leading part in the affairs of the world only if he is prepared for the necessary sacrifices. Hindus, in their present delusion, will never come to terms with us. The British, for reasons well-known to all, will never willingly give us what we want. The time for talks, understandings and compromises is past. Death with honour is preferable to life with disgrace. Our future is entirely in our hands and we have only our God to depend upon. We are fully confident of our future. If we are waiting for time and tide it does not mean we are apathetic or inactive.

At least, that is the way in which Muslims generally view the situation. We know what we want. Everbody knows it. We have declared it in most unmistakable terms and what we have declared is the irreducible minimum. The only question that now arises is how to get what we want. In a world full of uncertainties and at a time when conditions are changing so rapidly, when the future is in the dark and no body can, confidently say what is coming next, it would be folly to waste time and energy in venturing upon detailed schemes and definite programmes. We do not know what we shall have to do and

what sort of situations will arise. But two things of practical value are of utmost importance at the present juncture:-

1. We should all come together under one banner. That we are already doing with sufficient enthusiasm.

2. We should rapidly conserve all our strength and be prepared for all eventualities. This we are not doing to the extent needed. After fulfilling these two conditions, we shall be perfectly justified in simply waiting and watching. We are doing the same elsewhere. What a pity my health does not allow me to travel upto you and have a free chat. With prayers for your success and with the kindest of regards.

Yours sincerely,

S. M. Zauqi.

* * *

10, Aurangzeb Road,
New Delhi.
31st October, 1942.

Dear Mr. Zauqi,

I did receive your previous letter dated the 2nd of October, and I am extremely sorry that I could not reply as my Secretary was down and I had to suddenly leave for Agra. I only returned last night. Let me tell you that I read your letter with very great interest, and I am extremely sorry to hear of your illness. As a matter of fact your letter was to be replied among others, but owing to the unfortunate circumstances I could not do it. I pray that you are better now, and will be soon all right.

Yours sincerely,

M. A. Jinnah.

* * *

Lakhan Kothi,
Ajmer.
2nd April, 1943.

Dear Mr. Jinnah,

The following report has been received from the neighbouring Kotah State:—

A day after the Holi festival, Congress-minded Hindus, about two thousand in number, went round in a procession through all the roads, streets and lanes of the town of Kotah shouting provocating slogans, abusing Muslims, the Holy Prophet, Islam, the Muslim League and the Quaid-i-Azam. They climbed up the roof of a house and tore the Muslim League flag flying there. They behaved in such a provocative manner that communal disturbance broke out with the result that, according to the reports received so for, two Muslims were killed and about fifteen Muslims sent to the hospital as wounded. This was followed by a curfew order under which Muslims are still prohibited from entering mosques even for Prayers. The police and the military are in control of the town. Muslims are being persecuted everywhere in the town. Policemen enter private dwellings of Muslims and beat them mercilessly. Indiscriminate arrests are being made—150 Muslims have so far been arrested while from among the aggressive party only about 30 or 40 Hindus have been arrested. Further details are awaited.

What should be done in the matter?

Yours sincerely,

S. M. Zauqi.

* * *

10, Aurangzeb Road,
New Delhi.
6th April, 1943.

Dear Mr. Zauqi,

I am in receipt of your letter of the 2nd instant with regard to the Kotah affair and my attention has been drawn already and the matter is receiving my careful consideration. We have already taken up the matter in hand.

Thanking you,

Yours sincerely,

M. A. Jinnah.

* * *

Lakhan Kothi,
Ajmer.
26th May 1943.

Dear Mr. Jinnah,

I have been told that a history of the Muslim League is in course of preparation under your supervision. As I am in possession of some important facts closely connected with the origin of the League I send them on to your herewith for your private information—not for publication. You will see that they are not suitable for publication in the form presented. You may, if you like, use them in your own way when necessary. I hope, they will interest you. You will not find these facts anywhere else. I am the only one left who knows anything about them. All the others who took part in the epoch-making drama have gone to the other side of the grave. I may follow them soon. So I have hastened to put them in black and white and despatched them on to you to be preserved. These facts will throw light on the conditions that prevailed thirty to forty years ago. They will tell you the sort of work we had to do, the sort of people we had to deal with, the sort of obstacles we had to encounter, and the sort of direct and indirect government supervision we had to contend with. You will also know the relation in which I stood to the League and the part I played in its formation. I am perhaps the oldest brick in the institution. But that is not at all important. I never work for recognition or reward from anybody in this world. I never sought the lime-light. I find pleasure in silent and unostentatious work.

Thank God, our League today is quite different from the baby born at Dacca thirty-six years ago. Who can have greater pleasure than I to see our baby grow in strength in such a wonderful manner? May God guide and lead us to the final goal.

I have not yet had your opinion about my thesis:—"New Search-light on Vedic Aryans".

With best wishes

Yours sincerely,

S. M. Zauqi.

CONFIDENTIAL

Secret History of Origin of the Muslim League

The circumstances which directly brought the Muslim League into existence, about thirty-six years ago, have remained a sealed book to many and form an unwritten chapter in the history of political enslavement of Muslim India.

The story starts with the arrival in India of King George V, as Prince of Wales, in 1905-6. Their Royal Highnesses the Prince and Princess of Wales landed in Bombay on the 21st. November 1905, and, after a tour of four months in India and Burma, boarded the steamer at Karachi on the 21st. March 1906. The Royal Tour arrangements were personally made by the then Viceroy, Lord Curzon, whose eye for details was one of his strong points and whose love of oriental pomp and pageantry had almost become proverbial. That is why this Royal Tour was far grander and much more magnificent than the one which followed it when Edward, as Prince of Wales, came to India and was boycotted by the Khilafat and the Congress. Lord Curzon also loved the Press and in his Delhi Coronation Durbar of 1903, as well as in the Indian tour of the Prince of Wales in 1905-6, he assigned to the Press a prominent place. European and Indian Press Representatives were invited to travel with the Prince at Government expense. A special train with comfortable first class saloons was set aside for them, and the Railway Board, over and above that, presented them with all-India railway passes authorising them to travel throughout the length and breadh of India, to enable foreign correspondents to see the country. Lord Curzon did not like the Prince to know that Indians were treated as inferior beings, so he kept Indian and Foreign Press Representatives on the same scale. Six Indian Press Representatives were selected to travel with the Prince. I happened to be one of them I was then Editor of the "Alhaq"— the only Muslim Anglo-Sindhi Weekly of Sind. I was then known as plain Mr. Syed Mohammed ('Zauqi' is an after addition; in fact, it is a title given to me by my Spiritual Sheikh: subsequently, it overshadowed my real name). The following were the other five Indian Representatives:—

(1) Mr. Abdul Aziz of the "Observer", Lahore.
(2) Mr. K. P. Chatterji of the "Tribune", Lahore.
(3) Mr. U. N. Sen of Bengal.
(4) Mr. Mapilay of Madras (Indian Christian).
(5) Mr. Muncherji of Quetta (Parsi).

Mr. Abdul Aziz of the "Observer", subsequently left journalism, entered government service, became a Superintendent of the C I.D. branch of the Police, placed in charge of the Press Department, conducted a number of press prosecutions, received a Khan Bahadurship, retired on pension and is now dead. But when travelling with the Prince he was all right and worked with me most energetically for the welfare of Muslims.

We worked together and we utilised the opportunity to the best of our ability. We tried to meet all sorts of Muslims and talked with people of various shades of opinion. To economise time, we caught hold of a leading man at every station and asked him to invite the rest of the Muslims of the town to tea, dinner, or a party, to enable us to see them all in the short time at our disposal. The idea was to find out what we think and what they think on matters of common interest and whether, in our column, we ventilate our own views or the views of the Muslim public.

In due course (February 1906), we reached Hyderabad-Deccan and there, one fine morning, we gave a call to Nawab Imadulmulk Maulvi Syed Husain Balgrami. In

course of conversation, he drew his chair close to us and whispered into our ears the anxious query whether we had been doing anything useful for the nation or were merely enjoying dinners and receptions. We told him what we had been doing. He asked what did we find. We said, nothing but disappointment. The picture was very gloomy. The old and the young are both dissatisfied with their doom. The old are growling and grumbling in their own places, while the young are about to revolt against the authority of the Aligarh group of leaders. They say they had so far been dancing to the tune of their leaders and the government. They were asked not to join the Congress and they kept away from it. They were asked to remain loyal to the government and they have been passing resolutions after resolutions of loyalty in their meetings. They were asked not to spread agitation and not to ventilate their grievances publicly and though they have been receving kicks after kicks, like good boys, they have been keeping quiet. When they had less of the western education they were more respected. The more their advancement in 'modern learning' the greater their fall. Their percentage in government services has been steadily on the decline. There was a time when three Muslim judges graced the Indian High Courts—Mr. Mahmood in Allahabad, Mr. Amir Ali in Calcutta, and Mr. Badruddin Tyebji in Bombay. Today (1906 A.D.) with a larger number of graduates, pleaders, barristers and civilians, not a single Muslim has been found capable of occupying a judge's seat in any of the High Courts in India. Just look at the way in which Muslims have been ignored and pushed back in affairs connected with the present Royal Tour. Take the instance of Madras where a reception committee was formed consisting of a Hindu, a Muslim, and an Indian Christian, to make preparations for the royal reception. Before leaving Madras, the Prince wanted to see the members of the reception committee to thank them for the grand reception they arranged. The Hindu and the Indian Christian were presented to the Prince, while the poor Muslim was subtly side-tracked, deputed to do some other important work at the time and not allowed to go to the Prince. Muslims are not only ignored but are being systematically crushed. Young Muslims are furious over all this and are seriously thinking of going over to the Congress in defiance of their leaders. We went on like that for a long time and took leave of the Nawab.

The same evening we were invited at the Nizam Club to a dinner in honour of Maulana Hali. We reached there a little before time and were strolling in the compound garden when a carriage suddenly entered and Nawab Imadulmulk stepped out. He came to us direct, took us by hand, dragged us to a side room, bolted the doors and began to talk in whispers. I do not exactly remember his own words after such a long time but he said something to the following effect:-

"Just after you left this morning, I received an invitation to tea for the after-noon from Sir Walter Lawrence (Chief of the Staff of the Prince of Wales). We have been very old friends. While he was Lord Curzon's Private Secretary I was member of the Viceroy's Council and we were together at Simla. When I went to him this after-noon he asked me about the present conditions of the country. You fiery young men put a spark into me this morning and it kept on raging within me throughout the day. I unburdened myself before Sir Walter and told him every word of what you said and something more which I know and you hnow not. I told him frankly that our young men are getting out of hands. Don't

ask us to control them unless you at once change your policy. Sir Walter told me they were perfectly justified in their attitude and government were certainly wrong in ignoring them. But it is never too late to mend. Do not let them join the Congress. They will suffer if they do that. Let them start a political organisation of their own and fight out their battle independent of the Congress. I assure you, government will give them every possible support, provided that you keep control over the organisation. I said Nizam Government Rules preclude me from taking part in politics. He said, let a big man, e.g. the Aga Khan, be its president merely for show. It is the secretary who does the main work, controls and guides. You be the secretary and if your State Rules do not allow you that let a nominal secretary take that office and you do the real work behind the screen. If you do not do that Muslims will get crushed between two mill-stones. I promised to think over the matter. He wanted to know the result before he left India so that he might see that proper instructions were communicated to the Viceroy.

"Incidentally Sir Walter Lawrence told me that the present government were very angry with the Congress on account of some of its recent objectionable activities and you will very soon find them taking some action to undertime the solidarity of the Congress."

> (*My Note*:—That action turned out to be the pandemonium brought about in the Surat session of the Congress in which some heads and chairs were broken, a Deccani shoe came reeling over the head of Sir Pheroze Shaw Mehta, the president, the shoe being afterwards identified as that of Tilak, and the Congress was split up into moderates and extremists. But the Hindus soon afterwards made it up and the action of the government did not succeed in sapping the institution.)

Nawab Imadulmulk then asked our advice as to what should be done next. He said:—"You are fiery young people. You set me ablaze and I like a fool brought this heavy responsibility upon my old shoulders."

I tried to cool him down a bit and said:—"There is no reason for alarm. Nothing to worry about. Something will have to be done. If you do nothing young men will do what you may not like and then you will not be able to curb them. From here the Prince goes to Benares. From Benares he goes to the Terai Forest for a fortnight on a shooting trip. We shall have a holiday during that fortnight. From his shoot-trip he goes straight on to Aligarh in the middle of March (1906). At Aligarh you expect a huge gathering of Muslims from all parts of India. They have been invited there for the occasion. My friend, Mr. Abdul Aziz, will write to his friends in the Punjab men like Shah Din and Mohammed Shafi, not to miss the occasion as important matters were to be discussed and decided. I shall do the same with my friends in other parts of India and both of us will exercise our influence in getting as many important men together as possible. We shall be at Aligarh a few days ahead of the Prince. You do the same. And when the people we want get there we shall meet together and discuss matters in camera. The Nawab approved of the idea very much. "But then", I continued, "you have got to do something very important before we discuss the matter with others. You alone can do it. You have got to win Aga Khan and Nawab Mohsinul Mulk to your side. We know our people full well. If these two gentle-

men oppose an idea the rest of them are bound to oppose it and nothing will come out of the meeting. Aga Khan has leanings towards the Congress. He is not in favour of Muslims starting a separate pllitical orgnisation of their own. He thinks it is better to have one enemy than to have two. If you isolate yourself that way you will have to fight against both, the government and the Hindus. As for Nawab Mohsinul Mulk, he is definitely of the opinion that the glare of politics and the charm of novelty will dazzle the masses away from the Aligarh educational institution and the M.A.O. College will lose its present popularity; that the Muslims are not yet sufficiently educated and are firebrands by temperament and on that account it would not be advisable to introduce politics into the Muslim masses; and that the tragedy of 1857 should not be lost sight of. He thinks even now the government are not so much afraid of the Hindus as of the Muslims. He is of the opinion that only a selected few of the Muslims should form themselves into a sort of a defence association and work secretly for the political emancipation of Muslims."

Nawab Imadulmulk pondered over the subject for a while, put me some more questions and ultimately decided to be at Aligarh five days before the Prince and try to bring both of them round, as Aga Khan would be there too.

Here I may mention an incident which puzzled me. After finishing Benares since I had a fortnight's holiday, I went to Bombay for a week and saw Sir Pheroze Shaw Mehta. We knew each other and in those days when I went to Bombay I invariably saw him. In course of conversation, while we were all alone, he told me:—"You Mohammedans are about to have a Congress of your own. There is no reason why you should not have it. You shall have my sympathy and support. But I tell you one thing. Remember it well. Your moderates will be our extremists. You will give a lot of trouble to the government and the Hindus. I shall be glad of it". I did not say anything in reply. But I felt a bit embarrassed and could not conclude whether he really knew anything about it or merely tried to pump me out.

We reached Aligarh five days ahead of the occasion. Within half an hour of our arrival there Nawab Imadulmulk entered my tent, told me he had been ten days ahead of the occasion, and gave me the tidings that he had converted both of them.

To make the long story short, the proposed meeting took place in camera and we all decided to have a political organisation of our own. Then came the question of how to proceed. One of the gentlemen present said that sometime back Nawab Viqarul Mulk started a political organisation and called it Muslim League. Although it never went beyond paper and had not been heard of since long, present relations between Nawab Mohsinul Mulk and Nawab Viqarul Mulk were a bit strained and the latter might miscontrue the proposed step as an act of antagonism against him. The matter was serious, so it was decided on the proposal of Nawab Mohsinul Mulk himself that a deputation be first sent to Nawab Viqarul Mulk with a request to enrol all of us as members of his Muslim League if it functioned. If it had ceased to exist, let him and others of his following join the association we propose to start. The deputation was nominated and asked to report within a specified time. After this we all dispersed.

It was at this time that talk about the desirability of starting a "Muslim Congress" became widespread and different schemes of carying merits began to be hatched in different quarters. The spade work was still on when a God-sent opportunity arrived and news came of the impending Minto-Morley Reforms. Nawab Mohsinul Mulk utilized the opportunity and as a stepping stone in the direction of permanent establishment of the proposed political association, he at once started organizing a Muslim Deputation to wait upon Loid Minto. He worked with lightning speed. Nawab Imadul Mulk drafted the Memorial. Both the Nawabs received private assurances that the Viceroy's reply would be sympathetic. So the whole thing was done very secretly for fear of the Hindu press whose howls might spoil the atmosphere and the Viceroy might be compelled to become cautious in his reply. The public knew of the Deputation only at the eleventh hour and the contents of the Memorial became known only after the Aga Khan had read it.

Here again an incident took place which is worth mention. Before the eleventh hour arrived and the people knew anything about the Deputation, I went to Bombay on a private business of mine. There I happened to come across Mr. Gokhale. He told me everything about the proposed Deputation and gave me the contents of the memorial drafted by Nawab Imadulmulk. I asked him bluntly if he has a spy in the Muslim camp. He told me he recieved a copy of the address officially from the Viceroy. He was a member of the Viceroy's Council and the Viceroy must consult him before giving a reply to the address.

To return to our story, the Simla Deputation was considered to be a grand success. Muslims felt electrified. Poor souls, they counted upon the Viceroy's reply as a very great achievement. Nawab Mohsinul Mulk's stroke proved masterly and the result was that after the sittings of the next Mohammedan Educational Conference at Dacca the Muslim League was formally inagugurated with Mawab Viqarul Mulk in the chair.

The subsequent history of the early days of the League, mutual bickerings of the rival parties in it, tug of war between the Punjab and the Aligarh groups to capture it, the coming in and going out of Ali Imam, duals between Mohammed Ali and Mohammed Shafi, and the countless other hurdles that had to be encountered in initial stages are matters of common knowledge and need not be dilated upon here. But it should be noted that the real foundation of the Muslim League was laid during the "private conversation" of Nawab Imadulmulk and Sir Walter Lawrence. The government had a hand in it as they had a hand in the inauguration of the Congress. The early workers of the League were entirely in the hands of the government. Thank God, the League today is quite different. It is more indepencent and more powerful and represents the entire Muslim population of our sub-continent. It no longer suffers from internal dissensions and internecine quarrels between rival parties. It has become a solid body of Muslim opinion and action and even our enemies admit that it has become a power in the land. But the policy of the government, unfortunately, remains unchanged. The language changes but the policy does not.

Dated Ajmer, S. M. Zauqi.
The 25th May, 1943

* * *

Lakhan Kothi,
Ajmer.
19th August, 1943

Dear Mr. Jinnah,

Allow me to congratulate you from the very bettom of my heart on your miraculous escape. I thank the Almighty for His very great Mercy and Kindness shown to all of us and I earnestly pray for your very long and energetic life. I wanted to write to you earlier but my present illness came in the way. Besides, the excitment of the moment was not conducive to a correct appreciation of the observations I want to make in this connection.

We are exceptionally fortunate in being looked after by God who is nearer to us than we can imagine, takes very deep interest in us, and speaks to us in His own way. He spoke to us through the incident of the 26th July to the following effect:—

1. Your Qiaid-i-Azam is a gift to you for some time only. He is bound to return some day to his Original Home—even though that day may come ten years, twenty years, or even fifty years after. Will you then stop your work and revert to the disgraceful condition of five or seven years back? Work, of universal emancipation and service to Islam should not suffer through individual exist. The blakest day for Muslims was the one on which the Holy Prophet was taken away from them. But Islam continued to flourish. Take lesson from history, wake up, look sharp, equip yourselves well for the work before you and be not deterred by anything in your onward march.

2. The nation should become more vigilant and careful and should work more firmly to protect the person of the Quaid-i-Azam and as he now belongs to the nation he shall submit to the will of the nation in this matter.

3. The man accused of the heinous offence is a so-called Muslim. It should open your eyes to the danger of having hypocrites in your rank and file. They are bound to grow with the growing strength of the Muslim League. They are a serious danger to you than your open enemies. They only wait for opportunity. Wisdom lies in forestalling them. A wholesale purge is needed. Hunt them out, try to reform them, failing which eliminate them and deprive them of their power of mischief. Do not be afraid of reducing your percentage in census reports. A handful of sincere workers should be preferable to an army of hypocrites. This point is most important.

I have sent my views in Urdu to the "Manshoor"

I hope you have fully recovered by this time.

With kindest regards.

Yours sincerely,

S. M. Zauqi

* * *

Mount Pleasant Road,
Malabar Hill,
Bombay.
23rd August, 1943.

Dear Mr. Zauqi,

Many thanks for your letter of sympathy and kind enquiries and I am glad to tell you that I have fortunately escaped and I am almost alright.

I have read with great interest the contribution that you have sent to Manshoor.

I was sorry to hear that you were not well and do hope that you will soon be alright.

With kind regards.

Yours sincerely,

M. A. Jinnah.

* * *

Doon House,
Lilly Road,
Karachi-4.
27th September, J947

Dear Mr. Jinnah,

I have come here from Ajmer. From there I sent you a letter about a month back but, I am sure, you never got it, as I know the treatment Pakistan letters receive at the hands of the postal Hindu staff there. But that letter was on a different subject.

Here I simply want to touch fainlty on another subject of vital importance.

War is bad very bad, specially in the case of the newly born child not yet upon its legs. No one likes it and no nation goes into it willingly. But circumstances sometimes force it and a nation has to undertake it however reluctantly it be. If similar circumstances arise here and it be forced upon us, what should be our attitude? If we have to choose between an honourable death and a disgraceful death what should be our choice? There can only be one answer to it for a self-respecting nation. At any rate, we have to remain prepared for all emergencies. To me it appears to be more important than even the refugee problem. I happen to be an optimist by nature and have witnessed a number of times how

God comes in when human efforts fail. We have more than enough material at our command. We have simply to utilise it. For that purpose, we want a reliable military expert, trained organiser and experienced tactician but a man from amongst us. We do not welcome a war but the best way to avoid it is to keep prepared for it. It will solve some other knotty questions as well. In that connection, I also feel the necessity of keeping a very close eye on some of the "refugees" and also *some* of our own state officials. I think I should say no more.

Praying God for Divine Help.

Yours sincerely,

S. M. Zauqi.

* * *

ZIAUDDIN AHMAD, DR. SIR

Muslim University,
Aligarh,
April 23, 1942.

My dear Mr. Jinnah,

The Court of this University at its last meeting held on the 12th April, 1942, has authorised me to take necessary steps for the conferment of an Honorary Degree of Doctor of Laws on any date that may be convenient to you. Will you please let me know what time will be convenient to you so that I may take necessary steps.

Yours sincerely,

Ziauddin Ahmed.

* * *

Muslim University,
Aligarh.
September 30, 1942.

My dear Mr. Jinnah,

I am sorry that I did not have the oppartunity to meet you in Delhi. You were busy in the first week. I went twice to your house, but you were engaged and myself fell ill during the last four days of my stay so much so that I had to deliver my speech on the Khaksar question with a temperature of 102. There were several points I wanted to discuss with you.

I sent you a letter on the 23rd April, 1942, a copy of which is enclosed herein for ready reference, and I spoke to you personally. I will have to lay your reply before the next meeting of the Executive Council. We want some notice for holding the Special Convocation. You may please let me know the time that may be most convenient to you.

Yours sincerely,

Ziauddin Ahmed.

* * *

10, Aurangzeb Road,
New Delhi.
4th October, 1942.

Dear Dr. Sir Ziauddin,

I am in receipt of your letter of the 30th September and while I am thankful to the Court of the Muslim University, Aligrah, for having decided to confer an honorary degree of Doctor of Laws on me and while I appreciate very much indeed the spirit which has actuated the Court to take this decision, I have, most reluctantly, to say that I have lived as plain Mr. Jinnah and I hope to die as plain Mr. Jinnah. I am very much averse to any title or honours and I will be more happy if there was no prefix to my name.

I therefore hope that the court will in deference to my feelings and sentiments, be good enough to reconsider their decision although I fully realise that no greater honour can be done to a man than what is proposed to be conferred upon me by the Court of the Muslim University.

Yours sincerely,

M. A. Jinnah.

* * *

Muslim University,
Aligarh.
December 3, 1942.

My dear Mr. Jinnah,

I laid your letter of the 4th October, 1942, before the Executive Council and the

Council unanimously asked me to request you to reconsider your decision. Your non-acceptance will be a great disappointment. The inclusion of your name among the recipients of honorary degree will be a great honour to the University.

Yours sincerely,

Ziauddin Ahmed.

* * *

6th January, 1943.

Dear Sir Ziauddin,

Many thanks for your letter of the 3rd of December, 1942. As requested by you on behalf of the Executive Council to reconsider my decision, I have again thought over the matter in deference to their wishes and I can only say that I am unable to accept the great honour that the Council proposes to confer upon me. It is not that I do not appreciate the feelings behind it, but there are various reasons and I have reluctantly to say that really I am unable to concede to this well-meant request.

Please convey my deepest thanks and appreciation of the decision of the Executive Council to confer upon me this great honour. I hope, however, that the Council will not misunderstand me for the conclusion that I have come to so unwillingly.

Yours sincerely.

M. A. Jinnah.

* * *

Biographical Notes

ABBAS KHAN: A Minister in Dr. Khan Saheb's Ministry in NWFP till 1945; joined Muslim League in November 1945.

ABDUL AZIZ, SYED: A Muslim Leaguer from Patna; organized the Patna Session of the All-India Muslim League, 1938; Minister in the Nizam's Government in Hyderabad Deccan.

ABDUL HAMID KHAN BHASHANI, MAULANA: President of the Assam Provincial Muslim League; a champion of peasant causes in Bengal and Assam; made a significant contribution during Sylhet referendum in July 1947; joined Awami Leage and later left it; formed National Asami Party of which he was the President.

ABDUL HAQ, Moulvi: Commonly known as Baba-e-Urdu; devoted his life to the protection and promotion of Urdu; founder Anjuman Tarraqi-e-Urdu; a great Urdu litterateur. and critic; Founder of Urdu College, Karachi.

ABDUL MATIN CHOWDHRY: Deputy President of Assam Legislative Assembly, 1933; Vice-President of All-India Muslim League 1933-36; pursuaded Quaid-e-Azam Mohammad Ali Jinnah to return to India from England in 1932; Minister Assam Government 1943; Member of All-India Muslim League Council; Member. All-India Muslim League Working Committee.

ABDUS SALAM KHURSHID: A student leader of the Punjab; later a newspaper columnist and Chairman, Department of Journalism, University of the Punjab.

AGA KHAN III, H. H.; (Sir Sultan Mohammad Shah). A spiritual leader of the Ismaili community and a great philanthropist; helped in collecting huge funds for the Muslim University, Aligrah, led Simla Deputation to Lord Minto in 1906; permanent President of All-India Muslim League 1909-14; one of the most senior statesmen and was in close touch with Sir Syed Ahmad Khan; presided over the All-India Muslim Conference in 1928; led the Muslim delegation at the Round Table Conference held in London from 1930-32; President of the General Assembly of the League of Nations in 1937 and welcomed Egypt, Iraq, Turkey and other Muslim nations into the League of Nations; a great admirer of the Quaid e-Azam and lent him full support in the Muslim struggle for freedom; died in 1957.

ALTAF HUSAIN: A prominent Muslim journsliast: Editor of Dawn 1945-1965; Federal Minister for Industries 1965-68.

AURANGZEB KHAN, SARDAR MOHD: Member, Provincial Legislative Assembly of NWFP; Member, All-India Muslim League Working Committee, 1941; Chief Minister of N.W.F.P. 1943.

AZAD, ABUL KALAM: President, Indian National Congress 1939-1946; Member, Interim Government of India 1946-47; Indian Education Minister 1947-1958; an eminent Muslim scholar.

BARKAT ALI, MALIK: A prominent Muslim leaguer of the Punjab; Member, Punjab Legislative Assembly 1937; Member, All-India Muslim League Working Committee.

BANDE ALI, MIR; A prominent Muslim Leaguer from Sind; Minister in Sind Government.

BOSE, SUBHAS CHANDRA: President, Indian National Congress 1937-1938; founded Forward Bloc; escaped to Germany during World War II; organized Indian National Army.

CABINET MISSION. Compprising Lord Pethick-Lawrence, Secretary of State for India; Sir Stafford Cripps, Secretary, Board of Trade; and A. V. Alexander, Secretary for Defence; came to India in March 1946 to work out a permanent solution to the Indian constitutional problem; author of the Cabinet Mission Plan of May 16, 1946.

CHATTARI, NAWAB OF: (Ahmad Saeed). Prime Minister, Hyderabad Deccan 1941-46 Governor of U. P. (India); joined Muslim League 1937.

CHELMSFORD, LORD: Viceroy of India 1916-1921.

CHUNDRIGAR, I. I.: Elected to the Bombay Legislative Assembly and became Deputy Leader of the Muslim League Party in 1938; President of the Bombay Provincial Muslim League 1940-45; member, All-India Muslim League Working Committee; Member for Commerce in the Interim Government of India 1946-47; Minister for Commerce, Industries and Works in the first Pakistan Cabinet, 1947-48; Ambassador to Afghanistan 1948; Governor of N.W.F.P 1950; Governor of the Punjab 1951; Law Minister in the Central Cabinet 1955; Prime Minister of Pakistan October-December, 1957.

CHURCHILL, THE RT. HON'BLE WINSTON S: British Prime Minister 1941-45, 1952-56.

DAVID LLOYD GEORGE, RT. HON'BLE: British Prime Miniter during the First World War.

FAZL-I-HUSAIN, SIR: Member, Viceroy's Executive Council; organized Unionist Party in the Punjab, 1936

FAZLUL HUQUE, A. K.: An eminent political leader of Bengal; elected to the Indian Legislative Assembly in 1936; one of the signatories to the Lucknow Pact;

elected Mayor of Calcutta in 1935; Chief Minister of Bengal 1937-43; Member, All-India Muslim League Working Committee 1938-41; moved historic Pakistan Resolution in 1940; expelled from the Muslim League in 1941; Advocate-General, East Pakistan 1948; Chief Minister of East Pakistan heading the United Front ministry 1954; Minister of Interior in the Central Cabinet 1955; Governor of East Pakistan 1956-58.

GANDHI M. K.: Also known as Mahatma; leader of the nationalist movement in India since 1920; basically a champion of Hindu cause; assassinated 1948.

GARDINAR, MAJOR W. H.: Member of British Parliament 1941;

GRACY, GENERAL SIR DOUGLAS: First Commander-in-Chief of the Pakistan Army.

HAROON, SIR ABDULLAH: A prominent businessman and great philanthropist; President of the Sind Provincial Muslim League and a member of All-India Muslim League Working Committee; member of the Indian Legislative Assembly 1926; played a distinguished role for the separation of Sind from Bombay; Chairman of the Foreign Sub-committee of the All-India Muslim League; sponsored a resolution for the partition of India into two Federations, one for Muslims and the other for non-Muslim group in the Sind Provincial Conferences in 1938.

HASHAM PREMJI: Chairman of Muslim Chamber of Commerce, Bombay; a leading businessman.

HASAN AHMAD: One of the sponsors of Dawn Weekly.

IQBAL, DR. SIR MOHAMMAD: Spiritual founder of Pakistan; a most distinguished poet-philosopher of the subcontinent. presided 21st session of All-India Muslim League, Allahabad, 1930 demanding an independent Muslim State; author of several poetic works, *Asrar-o-Ramuz*, *Payam-e-Mashriq* etc. and *The Reconstruction of Religious Thought in Islam*; attended Round Table Conference held in London from 1930-32.

IRWIN, LORD: Viceroy of India 1926-31.

JAYAKAR, M R.: A prominent leader of Home Rule League 1917:20; once prominent in the Congress and later Hindu Nationalist Party.

KHALIQUZZAMAN, CH.: Leader of the Muslim League Party in the U.P. Assembly 1937-47; Member, Working Committee of All-India Muslim League; Convener and President, Pakistan Muslim League 1948-50; Governor of East Pakistan 1953; Ambassador to Indonesia and Philippine 1954.

KALAT, H. H. THE KHAN OF: Ruler of Kalat State till 1948; declared independence

of his State on August 15, 1947; signed merger documents with Pakistan on March 30, 1948; Governor of Baluchistan 1976-77.

KHIZER HAYAT KHAN TIWANA, SIR: Unionist leader in the Punjab; Prime Minister of the Punjab 1942-47.

KHEIRI, ABDUS SATTAR: Professor at Aligarh Muslim University.

KHURO, M. A.: M.L.A. (Sind) 1937; Member, Working Committee of All-India Muslim League 1942; Revenue Minister Sind 1942-44; Chief Minister Sind 1947-48; Defence Minister in Central Cabinet 1957.

LATIF, DR. S.A : He came out with a scheme in 1939 proposing numerous blocks, four of which would be Muslim: the North-West block, the North-East block, Delhi-Lucknow block and the Deccan block—all based on Muslim cultural homogeneity; He also suggested an exchange of population; Was Professor in the Usmania University, Hyderabad Deccan.

LINLITHGOW, LORD. Viceroy of India 1936-43.

LUMLEY, SIR ROGER: Governor of Bombay in early forties.

MacDONALD, RT. HON'BLE RAMSAY: Secretary of State for India who announced the Communal Award in 1932.

MASHRIQI, ALLAMA INAYATULLAH KHAN: Leader of the Khaksar Tehrik; for sometime Under-Secretary of Education, Government of India; author of *Tazkira*.

MIRZA ISMAIL, SIR: Diwan of Mysore State and later of Hyderabad Deccan.

MOHAMMAD AKRAM KHAN; MAULANA: Editor, Azad (Bengali); President, Bengal Muslim League 1941-47; Member, Working Committee of All-India Muslim League; Member, Constituent Assembly of Pakistan.

NAICKER, E. V. RAMASWAMI (see also Ramaswami E. V.): Leader of the Justice Party in South India; a leading organiser of non-Brahmins.

NAWAB BAHADUR YAR JUNG: An eloquent speaker and orator; Leader of Majlis-e-Ittihadul Muslimeen, Hyderabad Deccan; President, All-India States Muslim League till his death in June 1944.

NEHRU, PANDIT JAWAHARLAL: President, Indian National Congress 1935-37, 1946; Member, Interim Government of India 1946-47; First Prime Minister of India 1947-64.

NEHRU, PANDIT MOTILAL: A prominent lawyer of Allahabad; Leader of the Swarajia Party in the Central Legislature and later of the Congress Party; author of Nehru Report of 1928: Chairman, National Convention 1928-29.

NAZIMUDDIN, KHAWAJA: Prime Minister of Bengal 1943-45; Member, Working Committee of All-India Muslim League; Deputy Leader, Muslim League Party in Central Legislature 1946-47; Chief Minister of East Pakistan 1947-48; Governor General of Pakistan 1948-51; Prime Minister of Pakistan 1951-53; President Pakistan Muslim League 1952-54, 1962-64.

NICHOLS, BEVERLY: British journalist; author of *Verdict on India.*

NIZAM OF DECCAN: Ruler of Hyderabad State.

PIR OF MANKI SHARIF: A religious leader of N.W.F.P. who took active part in the referendom of 1947 in the province.

QAYYUM KHAN, ABDUL: Deputy Leader, Congress Party in the Central Legislature till 1945, joined Muslim League 1945; Leader of Opposition in N.W.F.P. Assembly 1946-47; Chief Minister of N.W.F.P. 1947-53; Minister in the Central Cabinet 1953-54; President, Pakistan Muslim League 1958; Minister in the Central Cabinet 1972-77.

RAGHIB AHSAN: A Muslim leader from Bengal; editor, "Star" Allahabad.

RAJAGOPALACHARI, C: Prime Minister of Madras 1937-39; Member, Working Committee of Indian National Congress; President, Indian National Congress; Member, Interim Government of India 1946-47; Governor of West Bengal 1947-48; Governor-General of India 1949-51.

RAJENDRA PRASAD, DR: Member, Working Committee of Indian National Congress; Speaker, Central Legislature; Member, Interim Government of India 1946-47; First President of India 1951-62.

RASHID AHMAD MOULAI: A Muslim leader of Patna.

SAPRU, SIR TEJ BAHADUR: A prominent lawyer; Law Member, Viceroy's Executive Council. 1920-23.

SHAHEED SUHRAWARDY: Minister, Bengal 1943-45; Prime Minister of Bengal 1946-47; organized the first Opposition Party in Pakistan 1949, Minister in Central Cabinet 1944-45; Leader of the Opposition 1955-56; Prime Minister of Pakistan 1956-57.

SHAH NAWAZ, BEGUM: A prominent woman leader of the Punjab; she attended

the first Round Table Conference in London in 1930; Member of the Punjab Legislative Assembly and member of the All-India Muslim League Council; took leading part in the agitation against the Unionist Government of the Punjab in 1947; Member of the first Constituent Assembly of Pakistan 1947-53 and of the Basic Principles Committee.

SHAMSUL HASSAN: Office Secretary, All-India Muslim League, Delhi.

THARIANI, A. M.: A businessman of Bombay.

TRUMAN, H: President of the United States of America 1945-52.

VITHALBHAI J. PATEL: Member, Indian Legislature; Speaker of the Central Legislature; borther of Vallabhbhai Patel.

WAVELL, LORD: Viceroy of India 1943-46.

WAZIR HASAN, SYED: General Secretary, All-India Muslim League 1913; alongwith Maulana Mohammad Ali induced Jinnah to join Muslim League in 1913; President of the Bombay session of All-India Muslim League 1936; Chief Justice, Lucknow Chief Court.

YAKUB, MOHAMMAD (Sir): Member of the Council of State; member of various important official committees.

ZAHUR AHMAD: At one time General Secretary of All-India Muslim League; Member, U.P. Legislative Assembly from Allahabad.

ZAFARUL MULK: A prominent scholar, writer and social worker of Lucknow.

ZAUQI, S.M.: A Muslim journalist from Sind.

ZIAUDDIN AHMAD, DR. SIR: A renowned Muslim Mathematician and educationist; Vice-Chancellor of Aligarh Muslim University till 1947; Member of Central Legislature; played an important role for the cause of Muslim interests.

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